

THEOSOPHIST
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THE THEOSOPHIST

ON THE WATCH-TOWER

THE very first thing I must do, on seating myself once more in the editorial Chair of THE THEOSOPHIST, is to offer my affectionate thanks to Mrs. Cannan, who has borne the burden and heat of the day for me during a year and a half. She is now taking a well-deserved rest, and I hope she will return to Adyar at the end of that rest with her health thoroughly restored. I feel almost as if I ought to apologise for being so strong and well, so full of life and energy, at my "venerable age," but really I cannot help it.

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About this time various elections take place of General Secretaries; England has very regretfully parted with that most earnest and capable servant of the Masters and Their Society, as too many duties had accumulated upon him, and I add, as President, my own sincere sense of loss from the gap caused by the compelled withdrawal of so valuable a colleague; we shall still, however, be able to rely on his of Inadvice in all tangled questions. Mrs. Jackson, so success. from the North, brings with her the sturdy factory results we strong area of English independence one regrettable national metropolis. Mr. Harold Morton, who

has been Acting General Secretary during Dr. Arundale's absence, and has most worthily filled his place, has been very wisely elected to that responsible post; he is young for the heavy responsibility placed on his shoulders, but the Youth of his generation are old for their years, and bring capable hands as well as enthusiastic hearts—a fine combination.

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It is very pleasant to read, in *The Canadian Theosophist*, some words expressing sympathy with some of the teachings of Krishnaji. He may perchance win some hearts there which are closed to myself, and that is very satisfactory. I venture to repeat here a paragraph from *The Adyar Bulletin* on his teachings.

The event most pregnant with great and world-wide changes is the completion of the taking "of the manhood into God" in Krishnaji the Beloved. The quiet authority of his public teachings; the calm ruthlessness with which he shatters outworn idols of convention, hypocrisy and self-deception. The holding up of ideals in their place. The cry of revolt against all shams and pretences. The throwing back of each individual on the God within. The bidding each listen to and follow "the Tyrant Voice," that peals forth from the heart. The arousing of the divine discontent, that cannot be stilled save by the discovery of Truth: these are the messages that are pealing round the world. "You are in bondage—break your chains. You are enmeshed in a web of your own spinning—tear it into pieces. You are a slave to your bodies, your emotions, your thoughts. Break your fetters. Stand up free. I am the door to Liberation. I fling open the door. Walk through it on your own feet, and take your Kingdom of Happiness."

Such, it seems to me, is the message of the
 to-day.

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We have started in Adyar a new little activity—*Adyar Notes and News*. It is a weekly eight-page record of Adyar doings, distributed free to residents. We send a copy to each of our forty-two National General Secretaries, to keep a link between Adyar and each of them; also to the two men, Fritz Kunz and Ernest Stone, who have made “Adyar Day,” first suggested by Mme. Manziarly, so wonderful a success in the United States. It is just a little chatty account of our life at Headquarters and our special lines of activity, much stimulated by the presence of Dr. Arundale, the General Secretary of the T.S. in India. I hear that some of our members—not of our members in India who joyfully appropriated him—but of those elsewhere who wish to discriminate against a form of Christianity, to over-ride our First Object “without distinction . . . of creed”—and to penalise a member because he belongs to a creed with which they do not sympathise, object to a Bishop being a General Secretary. At another time these members say that we are a democratic Society, and that the majority must decide in all elections. The latter statement is true, but people are not always pleased when the tribunal to which they appeal does not endorse their prejudices.

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A dream of our President-Founder has been realised in Adyar during April. He was very eager that the Theosophical Society, in carrying out the Will of its true Founders, should improve the economic conditions of India; to that end he tried to connect an Industrial Exhibition of Indian-made goods with the Annual Convention of the Theosophical Society. The time was not ripe for the realization of his dream, but it has been partially carried out in Adyar, by an “Exhibition of Indian Goods for Indian Homes,” which proved a great success. Crowds flocked to it from Madras, and very satisfactory results were secured by the firms who had stalls, with one regrettable exception of some exquisite ivory models, that

were necessarily costly. The subject which was the speciality of the South Indian Conference, under the auspices of which the Swadeshi (own Home) Exhibition was held, was: "Theosophising the Home". Papers were ready, each by an expert in his or her particular subject; these are being published in the Saturday Magazine pages of our revived *New India*, and also appear in our Overseas and distant Provinces Weekly *New India*. The latter contains the important leading articles and others of special interest, with full summaries of Indian news. Those who take it learn all about the Nation-wide Boycott of the Simon Commission, so suppressed by the chief cable agency of India, which is at the service of the Government of India. The chief English newspaper in India, *The Pioneer*, has infuriated the Anglo-Indians by sending true reports about the Boycott, and also has declared that, so far from weakening it has grown in strength, and will be more consolidated and more virile when the Commission returns. It is sad, in fact cruel to the English public, that it should be so betrayed by the English in India, who forget that "you may deceive part of the people for the whole time, or all the people for a short time, but that you cannot deceive all the people for the whole time".

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The condition of things over here is so serious that I print the following, which appeared in *New India* on April 23. I do not generally write much on politics in THE THEOSOPHIST, but the relation of England and India has, somewhat suddenly apparently, but really after long growth under the surface, become a world problem. The outer unmistakeable sign was the fivefold defeat of the Government of India in the Legislative Assembly, on subjects of such importance that, in the four possible cases, the Viceroy reversed the decision of the Assembly. It could do nothing against the decision of the

Assembly to Boycott the Simon Commission. Only two elected Hindūs voted for the Commission.

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I sometimes wish that those who are in the "Back to Blavatsky Movement, would go far enough back, and study it as it was in India, soon after H.P.B. and Colonel Olcott reached these Indian shores. They made, under the immediate direction of the Chohan Maurya—the Guru of H.P.B. and of myself—a strong effort to start a political movement in India, and to lift her to her right place among the Nations of the world. An attempt was made to start a paper, the *Phoenix*, in Bengal, and appeals were sent out to place it on a sure footing. These were all frustrated by the apathy and indifference of the Bengalis, and in deep displeasure, the Chohan retired from the scene. We have met the results of the failure, in the conspiracies, and their crushing out by bringing to the scaffold some of the most self-sacrificing and patriotic youths of Bengal. The great opportunity had been rejected, and the Law of Equilibrium worked out the agonising results. Now the hour is ripe for a new struggle; the country is awake, eager, resolute. The Nation-wide Boycott of the Simon Commission was the first *reconnaissance en force*, after the Commonwealth of India Bill (created by a representative Convention, after three years of preparatory propaganda and work) was read in the Commons for the first time in December, 1925, the Jubilee year of the Theosophical Society. The earlier effort failed; this has advanced steadily to success. The United Conference in Delhi, in February and March, incorporated some parts of it in its preliminary report, and meets again in May in Bombay, having traced the outlines of a Constitution. That is the constructive side of the Boycott of the Simon Commission's work, which has been entirely ignored in England.

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As the standard of this part of the Back to Blavatsky Movement, the *Daily New India* has been revived, after a year's suspension, when a *Weekly* took its place. If it had had, by the help of English Theosophists, a wide circulation in Britain, Britain would not have walked blindfold into a catastrophe, brought about by ignorance of what is really going on in India. The great English paper in India, *The Pioneer*, has behaved with rare courage and has told the truth about the Boycott; it has been consequently shut out of some of the Military Clubs! We, who are trying to preserve the link between Britain and India by gaining for India Dominion status, making her as free and independent as is Canada, as is Australia, while keeping her place within the Federation of Free Nations linked by the Crown, have a difficult task, between the blindness of British "statesmanship" and the growing anger of India, fed by acts over here of foolish cruelty. A youth in the Madras Medical School stayed away from the School on the day of the hartal. (I may say in passing, that I took no part in the hartal, because it always means the sacrifice of patriotic students.) The lad was away from the School on that day. He is not allowed to go up for examination; that means he is fined a whole year's fees, amounting to about Rs. 500. That is the kind of way in which our boys are persecuted, if they dare to show that they have any patriotic feeling. Granted that a hartal is an injudicious way of showing displeasure, it is not a crime to shut up one's shop. The truth is that India is growing more and more restless. She sees that some countries which fought against the Allies have gained their Freedom, and she murmurs in the depths of her sore heart: "My sons died for the Empire that keeps me in bondage; they were good enough to die in the trenches, but their kin are not good enough to share in the Liberty they preserved for others. Fair words are given in plenty; they are all given to the dead, who are out of their way." But from

On the other side these call to us to be worthy of them. Our young men are punished when they show any patriotic feeling. Lord Birkenhead flings mud at those who pay his salary; we, like Lord North is of the breed that destroys Empires. Our letters are censored; our cables are delayed; since an Englishman has been made Law Member, money sent for the Public Purposes Fund is stopped—and kept. Not one pie of that Fund has ever been used for political work. It has been spent entirely in paying fees for students who bring certificates of good conduct, regularity and diligence; in some single case a graduate, who is a leper in a village has a poor little gift per month. In the late War, I was suspected of being privy to a German plot, and we met detectives all over Adyar. We laughed and changed nothing. Naturally as there was no plot, nothing was found. Three of us were interned. The peaceful agitation—not a stone was thrown—forced the Imperial Government to set us free, and they accepted our policy and said their goal was Responsible Government, which was all we had asked for. Under present conditions any money sent to Adyar should be sent in registered letters. The last stolen cheque was stopped, because the giver happened to be in Adyar. A detective was present at a private meeting of members during the late Conference. In this great final struggle for Freedom, those of us who believe in the Hierarchy of R̥shis, the “company of just men made perfect,” work for India’s liberty within the Empire. This campaign began in 1913, with the course of lectures on Social Reform, published later under the title, *Wake Up, India*. In January 1914 began the weekly *Commonweal*, and in July 1914 was born *New India*. That lasted till March 1927, when it stopped because I had no more money. I had Rs. 14,000 odd in the Public Purposes Fund when I stopped the Daily, but, as I said, I have never used a pie of that for politics though I have a perfect right thus to use it, unless a donation

is earmarked for something else. I kept on a Weekly, and have now resumed the Daily. So the new English Law Member need not have forfeited a cheque paid to that Fund. Of course our "benign Government" does nothing that it is ashamed of, so it will not object to my publishing the facts. I understand that my starting the Boycott of the Simon Commission made them very angry with me. But a Boycott is the only peaceful weapon we have, by which we can show a Nation-wide resentment. Do they prefer the earlier plan of assassination, from which I tried to wean the boys? Now that they have an English Law Member, they can act much more freely than when they had a strong Indian Law Member to deal with. With an English Law Member and the present Ministry they have a free hand. But I do not complain of their action, because it proves that they are ready to suspect the most innocent activities of anyone who fights to make India free. But it is no use for them to treat me as though I were a Bolshevik. I have never taken part in a secret conspiracy in my life.

All this by England, once the refuge of all rebels against tyranny. Cobden's words have proved to be a true prophecy, that autocracy in India would undermine freedom in England. Where is the spirit that arose in wrath, when Mazzini's letters were opened, though Mazzini was engaged in a conspiracy? The link between England and India is of priceless value to the world. If that breaks, woe to the present civilization. Papers like the *New Statesman* are undermining the Empire, which should be a Federation of Free Peoples. It is not the King who is to blame. It is not the Heir to the Throne who is to blame. It is their Ministers, who in their blind folly are sowing the wind in India. When the whirlwind comes it will be too late. Will not H. M. the King intervene, as he intervened in the case of Ireland? I repeat here the words which I spoke in Queen's Hall in 1914, before the War was

dreamed of by the British and the Indian public : " The price of India's Loyalty is India's Freedom." I do not often speak of politics in this way in THE THEOSOPHIST, but some one must rouse England from her drugged sleep. Why not I? As a servant of the Hierarchy, I do Their Will, and that is set to make India free. As their servant, I am wholly Theirs. In India or outside it, free or unfree—what matters that? England will not approve of what is being done here in her name. When she knows of it, I believe she will stop it.

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The Occult Review for February last is a specially valuable number. The following extract will be read with much interest; Mr. Kingsland is one of the most thoughtful of H.P.B.'s early English disciples, and has written books which should live in the Theosophical Society. Says *The Occult Review* :

" WAS 'H.P.B.' A CHARLATAN? "

It is not often that we have the pleasure of welcoming a new work from the pen of William Kingsland. He is a careful and painstaking writer, who does not rush thoughtlessly into print, so that his Critical Analysis of the 1885 report of the S.P.R. on the phenomena connected with Mme. H. P. Blavatsky is worthy of the most serious consideration.

It is a matter of regret that the remainder of the space at my disposal forbids more than a brief allusion to this able vindication of H. P. Blavatsky, as against the imputations embodied in the Hodgson report of 1885. We intentionally refrain from designating it the "S.P.R. Report" for the following reasons, which Mr. Kingsland classifies by way of introduction to his detailed defence.

1. The S.P.R. never investigated the phenomena.
2. It delegated the work to a Committee.
3. The Committee never investigated the phenomena.
4. The Committee delegated the work to Mr. Hodgson to investigate the evidence for phenomena which had taken place years previously.
5. Mr. Hodgson, therefore, did not investigate the phenomena.

Consequently "the phenomena connected with the Theosophical Society" were never investigated at all! No direct evidence

is brought forward in any single instance by the direct witnesses for the "prosecution"—the Coulombs.

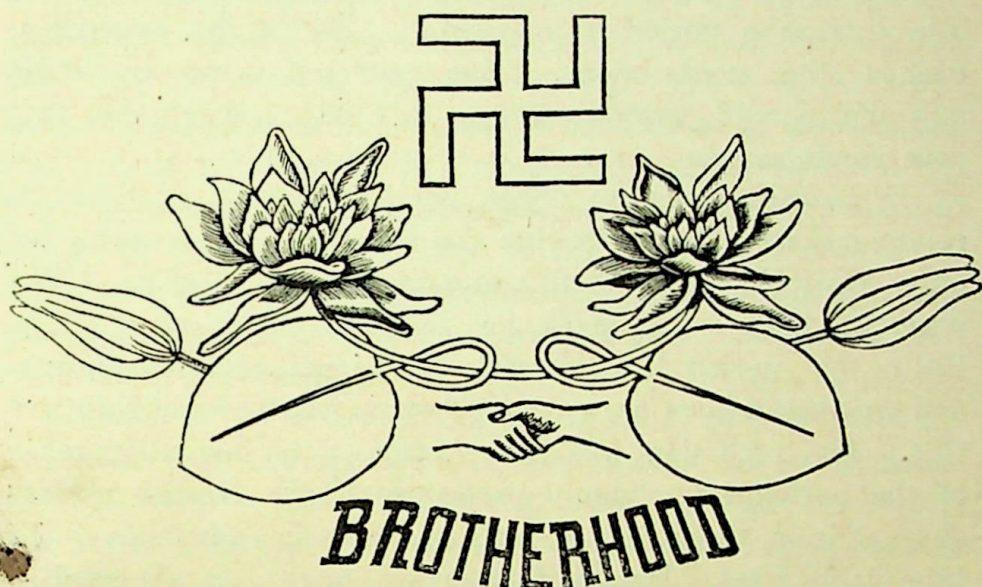
"We lay our finger here," says Mr. Kingsland, "on what is perhaps the decisive factor which would cause us to discredit totally the evidence and statements of the Coulombs. It is this: According to Mr. Hodgson, almost everyone at Theosophical headquarters appears to have been implicated in some way in a conspiracy to defraud. It would appear to have been a sort of mutual deception society . . . How is it that out of this army of confederates, not a single one comes forward to support the statements of the Coulombs? Not merely so, but Mme. Coulomb in her published statement does not even mention anyone as being implicated in their deceptions."

Perhaps, however, the most striking suggestion in the book is that put forward by the author himself. May it not be, he conjectures, that the world at the time of the Hodgson report was not *ready* for the official recognition of occult science? There is evidence and to spare that there may be such a thing as the premature birth of knowledge. Most of my readers will recollect the striking article by Sir Kenneth Mackenzie on this subject, which appeared in this magazine some months ago.

Whether or not the Society for Psychical Research ultimately finds it possible to modify its attitude as expressed in Hodgson's utterly prejudiced report, the fact remains that, in spite of such official non-recognition, the teachings of H. P. Blavatsky, as embodied in her phenomenal treatise on *The Secret Doctrine*, have made themselves felt not only in the extraordinary and world-wide dissemination of Theosophy as popularised by her disciple, Dr. Annie Besant, but have left on many branches of modern science and philosophy traces of their influence. The uncompromising materialism of H.P.B.'s time has slowly given way to the silent pressure of the deeper view of the nature of the cosmos, as so startlingly put forward in the works of this mysterious and puzzling personality.

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Another very useful article is the examination of Professor de Sanctis' view of "conversion"; that includes a valuable examination of psycho-analysis. (These notes are in the English, not the American issue of *The Occult Review*. I note this, because I sent down to the Library for *The Occult Review*, and was puzzled to receive a copy under the same name of a magazine quite different in its contents from the one which I had been quoting !)



THE DARK HOUR BEFORE THE DAWN¹

By A THEOSOPHIST TO HIS COMRADES

WE seem to be entering a period of growth similar to that of 1915. Is not the Hierarchy sending forth an impulse to-day which shall carry India a stage further on the road to freedom—the final stage, perhaps? As the tide rises higher and higher until high tide is reached, so rises the tide of India's renaissance. As the tide rises and recedes, yet rises higher and higher, so does the tide of India's renaissance rise and recede, now receding, now rising, yet ever rising higher and higher. The Great Outbreathings and Inbreathings have their counterparts in the lesser cycles of evolution. Everywhere expansions and contractions, but

¹ Except for the belief in the Hierarchy of Rshis who rule the world, the article may inspire all who fight for a righteous cause and believe in the existence of the "Power that makes for Righteousness".—A. B.

during cycles the major note of which is expansion the expansion exceeds the contraction and growth takes place. We live in a period of expansion. Hence the expansions exceed the contractions. But contraction is inevitable and we should calmly accept this as part of the very process of growth.

Recently, India has been passing through a period of relative contraction. Not that she has receded absolutely, but only relatively to the high water-mark so far reached. 1917 was the high water-mark for the last rising of the tide. From that period it receded in the normal course of things; and we should have been wise to recognise the inevitability of this. The recession was never back to the low water-mark of the period immediately preceding 1915. During periods of expansion the mark of furthest recession advances as the tide itself rises. Hence, though we have had a period of recession, it has not carried us back to the point reached by the previous recession. And now the tide rises once more, perchance to reach its high water-mark, so far as regards this particular phase of growth.

It being supremely obvious that the tide *is* once more rising, we can joyfully take into consideration certain inevitable concomitants. At such a turning point, when the tide has finished its recession and begins once more to rise, the forces which stand for recession put forth their power to delay and, if possible, to thwart. A glamour of difficulty surrounds the change. Obstacles seem greater than ever. Depression arrives and exercises its baneful influence, particularly over those whose work it is to assist at the change from reverse into advance. While the period of recession takes place the difficulties seem less than when the recession is over. The dark forces are content with the fact of recession and do not need to put forth their energies to any special extent. On the other hand, when recession stops, they put

forth their energy that it may continue. And when not only does the recession stop, but changes into a movement in the opposite direction, they strive, as did King Knut, to stem the tide—with, of course, the same success. We may, therefore, look for activity on their part at such times as these, when the tide is rising and rising more gloriously than ever it has risen before, and to a higher point than it has ever reached before throughout the history of the world. A number of events of the utmost significance are concentrating in this period of the world's growth, making a great advance, a great upliftment, inevitable.

Some of us must be happy to bear the brunt of the advance; that is to say upon some of us must fall the pressure of the reaction inevitable to the rapid movement forward. We act as wind-screens, lessening the pressure on the weaker brothers behind. Thus we feel obstacle, thwarting, opposition, difficulty; and there may be a danger of depression, unless we are able to realise that the very difficulties we encounter are themselves signs of the increasingly rapid growth. Some of us may feel that life is very hard, harder than it has been for some time. Some of us may feel nearer to despair than ever we have been before. Some of us may experience the friction of the more rapid advance in one way, others may feel it in another way. Some may feel it in physical health. Some may feel emotionally torn. Some may feel as if the foundations of their lives are crashing into pieces. Some may feel generally miserable. Some may feel cantankerous, critical, nervy, irritable. Some may feel an almost unaccountable tendency to give everything up. Some may feel that everything is going wrong. All this is just different modes of expression of the friction of the more rapid advance, for this advance stirs us, penetrates us, revolutionises us. Upon us pours the apparent fury of a wind created by the advance itself. If we are wise we shall

endeavour to glory in it. We shall bare ourselves to the blast, drinking deep draughts of its life and power. To a landsman a storm at sea may be terrible. To the hardy sailor a storm may be life and joy and grandeur. To the crowd and to the weak the rush of the wind caused by the advance of the world may be unbearable. It is because of this that some of us become an advance guard, bearing, nay glorying in, the brunt of the fight.

As our lower bodies sometimes tend, and quite naturally tend, to shrink from the storm in its fury, or at least as our lower bodies feel the effects, let us remember that these are the signs and portents of the rising tide, that these are the outward and visible signs of the great inward outpouring. We feel the difficulties? We are here to feel the difficulties in their utmost intensity, so that others may feel them less. We are here to stand upright in the midst of these difficulties, for we belong to the company of those who know how to stand upright. Are we not Kings of difficulties? We are here to stand upright in the midst of difficulties so that others may take shelter behind us, and be protected from falling to the ground. Even if we bend before the blast, we do not break. Even if for a moment we fall to the ground, we pick ourselves up again and stand smiling four-square to the gale. We stand, whatever else falls. And because we stand, others are safe.

We can bear that which would crush others. We sometimes wonder why others do not feel with the intensity with which we feel, do not lead the strenuous lives that we lead, have not the passionate, all-consuming devotion which we possess. We sometimes wonder why others are so much more indifferent than ourselves. We sometimes long that others could see as clearly as we see, could take the larger view we take, could surmount the obstacles as we are ready and eager to surmount them. If they could do these things,

what need for us? If they were strong reeds instead of weak reeds, what need for other strong reeds? If they had the power and the love and the wisdom which some of us may have, what need for us? It is because they are as they are that we are here. That they should ill-serve the Motherland is the reason for our service. That they should be narrow and ignorant is the reason for our tolerance and vision. That they should be weak and vacillating is the reason for our strength and inflexibility of purpose. Because they waver, we never falter. Because they quarrel, we ever harmonise. Because they forget India and only think of themselves, we remember India and forget ourselves. Because they would dally by the wayside, we move unceasingly forwards. Because they are as they are, we are here. And if it be glorious to be here, let us not repine over the weaknesses of those which have made possible for us the glory. We have our work to do. Let us do it amidst the conditions which have been the means of calling us to the work. If we feel disposed to rail at the conditions or to deplore them, let us remember that because of these conditions the Masters placed us here. The conditions which obtain are the very materials with which we have to work. The ashlar may be very rough—all the more glory and happiness in the polishing of it to a beautiful perfection. The more fiery among us will say: The rougher the better.

Thus do we rejoice, not in spite of the difficulties but because of them. But let us take care that the more negative aspects of our characters do not suffer intensification under the strain. There *is* danger of increased depression. There *is* danger of increased irritability. There *is* danger of an increase of destructive criticism. There *is* danger of the intensification of those forces in us which lead to disruption and disintegration. If we give way, if we are not on our guard, if we do not intensify by all means in our power those

qualities which make for advance, for good-will, for understanding, for co-operation, then that which should be a great strength degenerates into a great weakness. We who should be guardians become additional weaknesses. We who should be leaders fall back into the crowd. We who have been placed as pillars upon which the edifice shall be built crumble into ruins and others must be brought to take our places.

At such a time as this our joy, our trust, our sure knowledge, must pour from us unceasingly. We know who we are. We know where we are placed. We know to what end we are so placed. We know whose servants we are. We know Who guides and controls. Depression? Let us turn away from it, so that attention ceases to feed it. Despair? Let us turn from this darkness to the advancing Light. A sense of ill-being in this, that or the other body? Only the inevitable strain of the joyous service in which we are engaged; therefore let it have only the attention necessary to minimise it as far as possible. As for irritability, destructive criticism, quarrelsomeness—these are not in our Selves but only in our selves, and perhaps not even in these, but rather the mere reflections of the activities of the Brothers of the Shadow, thus having no part in us whatever. Can we not afford to laugh these out of the way, dismiss them with a wave of the hand?

Let us then feel ourselves rising with the tide, helping the tide to rise. Adverse circumstances? Soldiers thrive amidst adverse circumstances. We are living in times of war, not of peace. Peace to the peaceful; storm to the warrior. Thunder and lightning may rage around us. Edifices may crumble about us. Strong trees may crash to the ground, and proud reeds may break into pieces. The weak may seek shelter out of the storm. Many so-called soldiers may desert their posts. The forces of reaction and of disruption

may seem to be triumphing. We are perchance alone, or almost alone, in the outer world of desolation. Yet what care we? We are given our work, *and we do it*. What care we that opposition seems overwhelming? What care we that we are deserted by the ignorant? What care we that all seems crumbling about us? What care we? Do we not fight under Generals Who do not know defeat? Do we not fight under Generals Who embody a Will which cannot fail? They work, They plan, They fight, to a certain and inevitable end. Have we not been told that "the end will be a great triumph"? Did we even need to be told that? What matters the end, with THEM as Friends and Comrades? What matters the end when our KING rules His world?

Let us then fight unceasingly, fighting not to conquer, not to abase, but to serve: fighting not that the rising tide may overwhelm and destroy, but that it may carry the whole world—those on either side—nearer to its happiness. We fight for those who withstand us, as much as we fight for those who are with us. Indeed we fight more for our opponents than for our comrades. We fight that our opponents may become our comrades. We fight them to bring them to our side. Let us fight, then, happily, joyously, lovingly, with supreme confidence, without a moment of that despair or depression which after all is a form of disloyalty. All is well. They watch. They guide. They care. They know. Let us serve.

A Theosophist to his Comrades

BROTHERHOOD IS A PILGRIMAGE

A JOURNEY, far from our Father's home,
A prisoning life in earth and stone,
A pulsing urge through the sun's great might,
A breaking out in a world of light,

A forest tree to the world awake,
A roaming beast with a thirst to slake,
A yearning thought which naught can damn,
A Breath from God, behold a man !

A kindly thought to the beasts' sad pen,
A burning hope for the hurts of men,
A helping hand in the hour of need,
A tolerant smile for the strangest creed,

A soul whose feet have found the way,
A guiding light to those who stray,
A Mastership ! Life understood !
A witness true of Brotherhood.

A. J. H.

THE UNITED STATES OF EUROPE¹

By ANNIE BESANT, D.L.

FRIENDS :

Most of you, I think, must have observed in how many of the papers of our London press and of the English press generally, a phrase has become very common which is full of menace as to the future—the near future—of Europe. The words I allude to are: “The forthcoming war”. That is spoken of as though it were a certainty; spoken of as though all the Nations of Europe should be preparing themselves for that war. And as all wars begin in the mind, the mind filled with fear, filled with distrust, there is a very real danger in that repetition of a menacing phrase. For when we talk so much of the “forthcoming war,” we are likely to have to drop the first word and to find ourselves in the second.

Now I want, if I may this evening, to discuss before you why there is this menace of war. What are the danger-points in Europe? What are the causes of those danger-points' existence? We shall then have to try to make up our minds in what ways we can prevent the seeds, which appear to be sown, from growing up, so that we shall have to reap the harvest of war.

In some ways perhaps I have had special advantages, because I have been making a tour in the North and the East of Europe which lasted, it is true, only some three weeks, but

¹ A lecture delivered in London.

in which I visited no less than twelve countries. Now the last of those was France, but I am not so much concerned with France in this lecture. For although her dread of Germany and her generally rather unsettled state hold a certain amount of menace to Europe, it is not in France that the real danger-spots are to be found. And in speaking to you of this, and in mentioning the countries which are concerned with what I call the danger-spots, I have here with me certain papers which I collected during my trip, and especially some which deal with Hungary, which is really what you may call the powder-magazine, which may at any moment be set on fire, if a match were thrown into it. Not that Hungary wants to fight at all; that would be the reverse of the truth; but she cannot continue to exist as a Nation—and I will give you the reasons for that somewhat bald statement a little later on—she cannot continue to exist as a Nation unless the Treaty of Trianon in 1920 should be speedily revised.

The papers that I have here are papers which are circulating very largely in Hungary. They are graphic; if I could throw them on a screen you would see how graphic. They show Hungary as she was in size and population, and Hungary as she is to-day, and then give a brief story of her woes and a special appeal to America and to England, pointing that appeal by the demand addressed to each, with an explanatory picture of how those countries would feel if they had been rendered both in territory and in population as helpless as Hungary is to-day.

And now let me ask you for a moment to look over the map of Europe. You should all study maps when you are talking about political boundaries. The use of maps is perhaps the most important thing for any politician, especially before he signs a Treaty of so-called "peace".

Let me say at once that there are certain countries in Europe that we may shut out of our consideration. We need

not think about Denmark ; she is prosperous and contented. We need not think about Norway and Sweden, for there the late King of Sweden, King Oscar, did one of the noblest things that any King has ever done ; that was when Norway desired to separate from Sweden, to be an independent country, to have its own King and to make its own laws, the course most Kings would have adopted would have been to go to war and to try to keep Norway as part of the realm. And as he himself told me, when I happened to see him shortly afterwards in Stockholm, he had a tremendous pressure put upon him to take that ordinary course of a King, whose dominions are to be cut in half if he does not fight ; but he made up his mind and, to use his own words, said that "it was not worth while to shed the blood of his people in order to keep under the crown a country that desired its independence" ; and he followed out that noble ideal and held to it, through great opposition of his Court and of the military order ; hence we have in the North of Europe, as far as those countries are concerned, a certainty of peace, the realisation that where a generous action is done, there peace and amity will invariably follow. So we may leave them alone.

Let us, then, omitting them, take our map and consider first of all a fact that took place at the end of the war between Germany and France in 1870, in which Germany was the victor ; what happened ? Two provinces were rent away from France. From that time until the last war, France was continually thinking of what was called "La Revanche," the winning back of Alsace-Lorraine. Everything was done to keep the feeling of the people alive. The statue of Alsace-Lorraine in the Place de la Concorde was draped with black, and had at its foot a garland of "Immortelles," such as those put on the graves in the cemetery ; the papers never forgot the loss ; France was filled with desire to win back the provinces wrenched away from her ; and so, inevitably, war

resulted. For there is one thing to remember in every case wherein a country has suffered defeat, and that is that the antagonism which led to the war in which the country was vanquished, remains as a memory in the hearts of the people who have lost, and only that people can stop another war; only that people can check war being answered by another war. France would not do it; she clamored continually for revenge, and inevitably, this hatred never ceasing, the war of 1870 was followed by the war of 1914.

Let me put in one thing just here, for it shows how it might be possible to change the defeated Nation into the closer of the war cycle: when, very shortly after the war was over, while Germany was smarting under the defeat, and when I was at a Convention of the Theosophical Society in Hamburg, and had a large audience of Germans, chiefly men, before me, I wondered whether I dared say to them, so soon after defeat, what I had said in vain for years in France; and I told them how war must breed war, unless the party who was defeated could forgive. I took the risk of saying this to those people, smarting as they were after a recent defeat, and of asking them were they strong enough, were they noble enough, to say to France and to Europe: "We forgive?" The answer came in a rush of splendid feeling, as tears poured down from their eyes; and they have lived their pardon.

Where the defeated will not carry on hatred, then they, and they alone, can put an end to the antagonism that inevitably breeds another war. And this is what Germany is doing. No words of revenge are heard there; the people do not seem to feel the desire for it; and above all the young people—in whom in every country the hope of the future resides—are loving and not revengeful, trying to revive the Germany of art and music, of science and philosophy, not that Germany which threatened to build a World-Empire of Force; in that war, the military order was defeated, but the German

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Nation was not; she lives, and her glorious future is opening before her.

But the same causes are at work outside Germany as worked in France for another war. Only one small re-adjustment, so to speak, of boundaries was made in the Treaty of 1870; but in the Treaty of 1920 enormous changes have been made, as you know, in the map of Europe; and the question I would put in the forefront to you is this: "Ought a treaty of peace to be made by the victors in war, and imposed on the vanquished, or ought it to be made by an impartial tribunal, a tribunal that would have no special interest on the one side or the other, a tribunal that would try to understand the interests of all concerned, and not only those of the victorious Nations?" For so long as the victors make the peace, they will sow the seeds of a future war; and then only shall we dare to look for a continuing peace when the Treaties are made by an impartial body, having experts at its command to find out the exact conditions and the wishes of the peoples concerned, before any boundaries are re-adjusted. Only by Law can war be put to an end, and not by the triumph of the victor and the "woe to the vanquished," of which we have so often heard.

Now let us look on this Treaty and try to see what lay behind it; what were the motives of the victorious Nations gathered at Trianon? What were they aiming at in the changes that they made in the map of Europe, for those changes are extraordinarily large, as every one of you must know who has bought a new atlas and studied it, since the war closed.

Now in looking at the objects of the victors, I think we can there see very definitely at what they were aiming. Naturally they aimed at security for themselves in the future; and I am not blaming the victors in this criticism. It is what every Nation would do that was victorious. It is the habit to say: "Woe to the vanquished," and the victors in this

case were no more to blame than the victors in the war of 1870 were particularly to blame. They always seek their own safety and care very little for the result on the Nation that has been vanquished by force of arms. And so we find, looking at this Treaty, that the Nations concerned in forming the Treaty regarded Russia—not unnaturally, since Russia was in revolution—as the great danger to Europe, and so one of their objects (and here I am judging their objects by their actions) was to isolate Russia, to cut her off from Europe by a number of States which they created, to cut her off from the sea, which is a necessity to the life of a country which desires to carry on trade; and so—looking at the map—I have a skeleton map here for convenience of size—we find that what they did was practically to create a number of States which made a complete barrier between Russia and the rest of Europe, which cut her off from the sea—of access to which she had very little before, but still she had some. One little bit of land near Petrograd was left to Russia on the Baltic Sea, which, as you know, is almost closed for some months in the year, and entirely closed in the north, by ice. The only other possible sea-outlet for her is the Black Sea, and that is barred by Turkey-in-Europe and Asia; so that between States that were created and the Seas that were closed, Russia was left with absolutely no outlet except into Asia.

No one at the time apparently thought that that was not the wisest possible policy to pursue. Russia in revolution was regarded as frightfully dangerous, as was France at the end of the eighteenth century; and the one idea seems to have been to cut Russia in revolution away from Europe at all costs; and that has been done very effectively. For if you look at the map, first of course you will find Finland, which became free—one of the good things which was the result of the war. Then you will find some small States which cut her off from the Baltic excepting on the very small piece of shore which

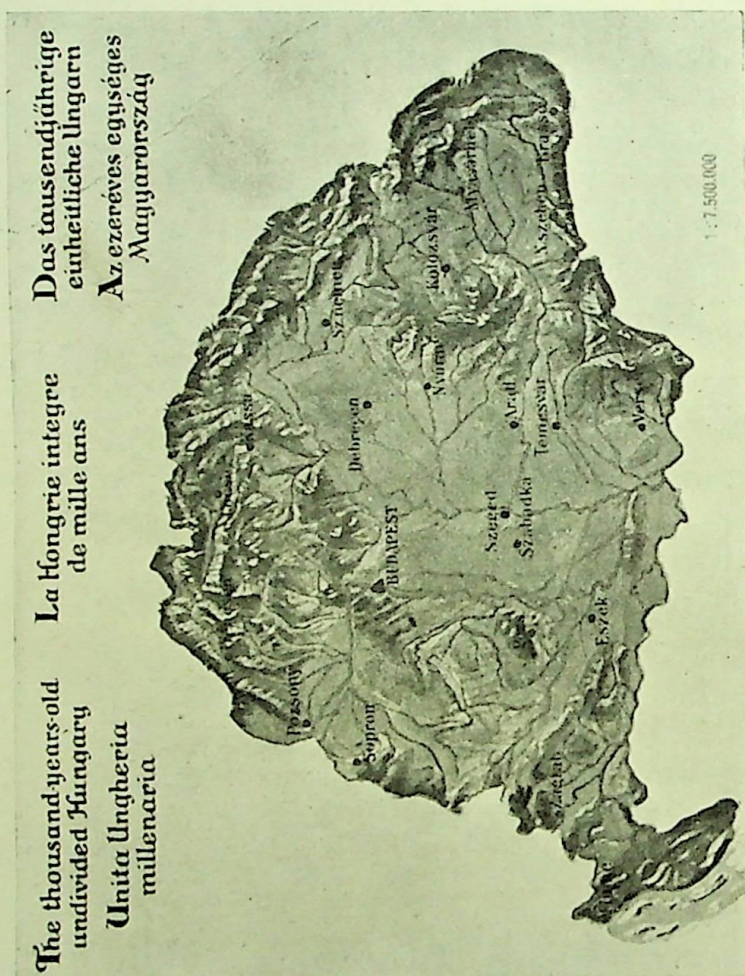
was left to her, as I said. Then, coming South, you come to one great act of justice, the restoration of Poland as a country to rule herself. She had been divided, as you remember, between Russia, Austria and Germany. Every attempt had been made to crush out her Nationality; her own language was forbidden in her schools. They tried to destroy her language, because a language is the uniting link of a Nation. Thus that great deed of justice was done by the Treaty to Poland; she was re-united; her three parts were again made one; but she was next to Russia, and would be a great protection for that part of Europe which lay on the other side of the re-constructed land.

It is perhaps a fine omen of goodwill in future that that resolution that came the other day to Geneva, and was accepted by the League of Nations by acclamation, for the "Outlawry of War," came from re-united Poland—a splendid resolution whether it will be worked out or not.

Then, following down the line of Russia, we find country after country that shuts Russia out of Europe; for we find first after Poland, Czecho-Slovakia, an enemy country, then, going further South, we find Rumania, a very much more enemy country, and a little further down, Yugoslavia, a fourth enemy country; then Bulgaria, a fifth enemy country, and then Turkey, the sixth and last of that barrier of countries, shutting Russia completely out from Europe.

Now the excuse for that is of course the condition of Russia. But is that the best way to improve Russia? If you had been able to do that in the great French Revolution at the end of the eighteenth century, and shut France out because of her Reign of Terror, would France be the power and the friendly Nation to Europe on the whole that she is to-day? But when you leave Russia nothing but an outlet into Asia; when that is the only part of the world into which she can pass freely; then why blame her if she trades with Afghānistān—merely

because that threatens India—if she trades with China, merely because that makes disturbances which are not pleasant to the countries dominating other parts of Asia? Whither is she to go? If she may not mingle with other Nations; if she may not trade with other Nations; then she can only live by going into that great Continent which lies open before her. And if European countries which dominate large parts of Asia complain that she is making friends with Afghānistān, supplying her with munitions of war, making aeroplanes for her, and so on, is it quite fair to blame her for that, when she has no other part of the world with which she is able to trade and which she is allowed to reach? For after all, revolution in Russia is no worse than was the revolution in France. The Reign of Terror in France was as bad as the Reign of Terror in Russia. Both are bad; both are hateful to the hearts of all who desire to see a Brotherhood of Peoples; but you must remember as to Russia, the terrible tyranny which went before her revolution. You must remember the way in which her life was crushed out; you must remember the days when all her noblest were sent into Siberia, not for crime, but because they tried to spread education among the poorer people; for in that splendid movement in Russia, in the days of the Tsars, the sons of the great aristocracy left their homes and went down to the mills and the factories and the agricultural fields of Russia, to live as the peasants and artisans lived, in order that they might teach and educate them; and you must remember that the result of that noble crusade was their being sent to Siberia, sent to the awful Fortress of Peter and Paul on the way, going through all kinds of agonies. I do not wonder that one noble victim of the present Terror now in London, one of the members of the Court of Russia—the young Chamberlain of the Tsarivitch, who suffered ghastly agonies at the hands of those very people, excused them because of the sufferings inflicted upon them and

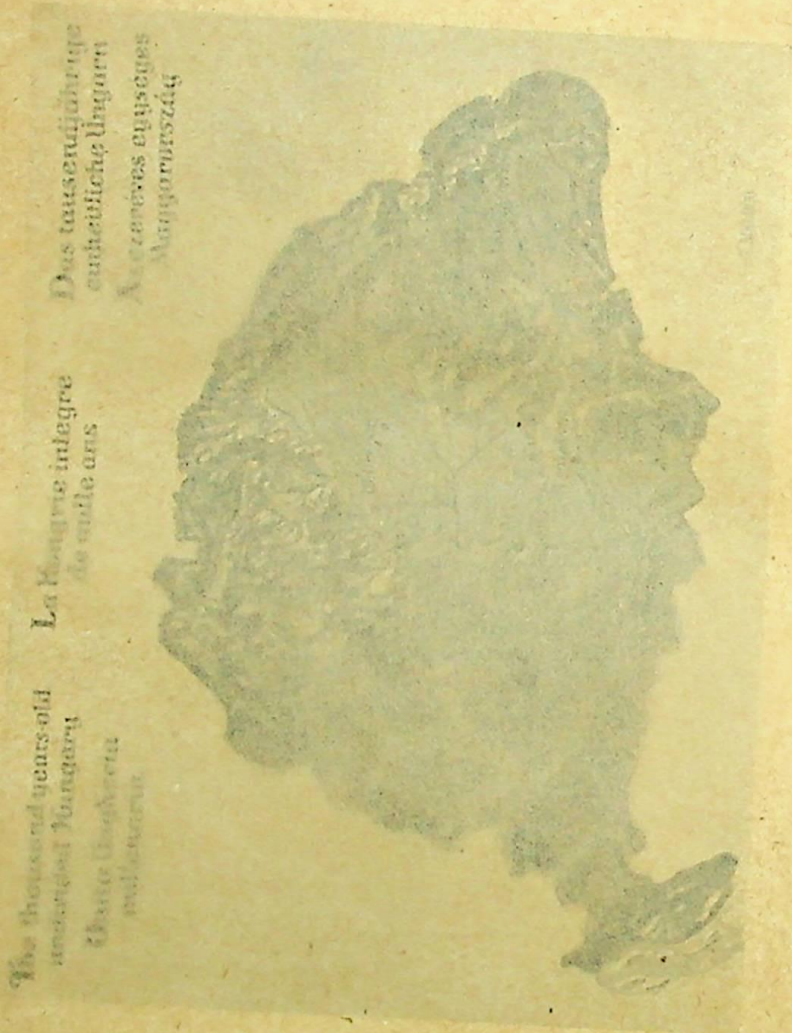


their relatives when the Tsars were supreme. You must take that into consideration and remember that when there have been agonies for many years, forgiveness is not the thing that comes out of a people crushed under frightful oppression. It is bad enough, I know; it may be succeeded by a dictatorship; I hope it may. I think that if we could transport Signor Mussolini into Russia, he might be a valuable aid to that country instead of doing what he is doing in Italy. That is the kind of thing that is wanted, for revolution is always followed by a dictatorship, and only slowly can the people grow into the liberty that has been denied to them so long.

So there is Russia, barred out of Europe, spreading into Asia, and likely to do a great deal more harm there, than if she had been allowed to communicate with her natural neighbors in Europe. However that is done.

Supposing then we let that go for the moment, and only notice in passing that there are other re-adjustments which are causing small troubles that may at any time bring bigger ones, such as the trouble between Italy and Albania. But I do not want to deal with events comparatively insignificant; let us come to the really chief point of danger—Hungary.

When you come to deal with Hungary you have to remember that Hungary and England have always been friends from the days of Kossuth, who was sheltered as an exile. You have to remember that Hungary as a geographical unit, a kingdom, is of just the same age as England. The Heptarchy became England in A.D. 800. Hungary became a kingdom, and has always remained a kingdom, with her geographical area recognised, in 826; so she has more than a thousand years behind her of National struggles—a history which has made her profoundly patriotic, and which makes her love every inch of her land. She was conquered and held in subjection for three hundred years by the Turks; they held possession of Hungary, but they were never willingly submitted to, and



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Hungary formed the great barrier for Europe against the successive waves of the Turkish invaders of the past. That is so true that Michelet, the great French historian, speaking of the Hungarians, said: "The Magyar had been the Hero to whom western civilisation owed the greatest debt." That is true, for Hungary stood between Europe and the great hordes of fierce warriors that rolled in from Asia. She fought them on field after field, was now and again crushed into the dust, but ever rose again and never submitted—a country with a wonderful story. If you have read, as I have read, some of the poems of the poets of the last century and the beginning of the present century, you would see how intense is that worship of the Hungarian for Hungary, his passion of devotion, his intense love for his land.

And so you might read in one of the papers that I have here what they call the "Creed of Hungary," and that Creed appears to be recited continually in Hungary to-day; the words of it are somewhat remarkable. It is called "The National Creed of the Magyar":

I believe in one God. I believe in the Unity of my country.
I believe in One Eternal Divine Justice.
I believe in the resurrection of Hungary. Amen.

That is the feeling of the country, and these papers that I have are being circulated all over Hungary, and all over what was Hungary before the Treaty of Trianon.

And let us see how Hungary has been treated. Now Hungary was the only Nation whose Prime Minister protested against the war when Germany and Austria were in favor of the war. That was pointed out by President Wilson of the United States; for he tried to prevent many of the worst points of the Treaty of Trianon, and failed. An idealist, and a man with a slow-working brain, though a very fine brain, who had against him two of the most agile brains in

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and the treaty-monster
of Trianon.
Il mostro di Trianon.

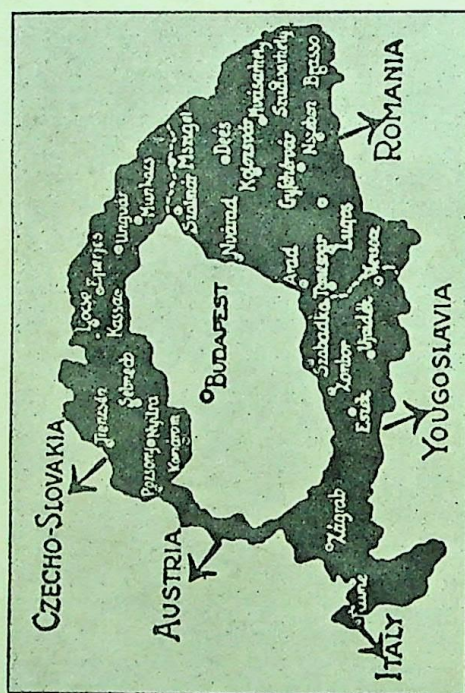
et l'avorton de la Paix
de Trianon.

und die Missgeburt
von Trianon.
és a trianoni béke
szörnyzüldötte.



1:750,000

Area.	Aire.	Bodenfläche.	Area.	Terrület.	
Before.	Avant.	Vor-	After.	Aprés.	Nach-
Avant	Trianon	előtti	Dopo	Trianon	után
325,411	□ Km.		91,114	□ Km.	
Inhabitants.	Habitants.	Einwohner.	Általán.	Népesség.	
20,886,487.			7,481,959.		



The Ring of Enemy Countries save the Fragment given to Austria

Europe—one that of Mr. Lloyd George, and the other that of M. Clemenceau—and between those two he only thought, I imagine, the next day of what he ought to have answered the day before. However, the Treaty was gradually made and the President of the U. S. A. protested in favor of Hungary, but was disregarded. Hungary of course went into the war, for the King of Hungary was the Emperor of Austria, and they owed allegiance to their King. That was one point that they had always claimed—that they were not a part of Austria, but that he who happened to be the Emperor of Austria was crowned separately as King of Hungary. Now, the place of the crowning of their Kings for a thousand years is in the hands of one of their enemies.

Only a few years ago they brought over the corpse of their National hero, Francis Rákóczi, and buried him in the crowning place of their Kings; now that has gone from them with all the memories of past freedom and the bitterness that the loss of it causes. Those are sentimental reasons. But sentiment cannot be disregarded in the life of a Nation.

Let us look at the material reasons why Hungary cannot live as she is to-day. First of all, as regards her territory. I have the exact figures here, so that you can judge for yourselves. Before the war, her territory consisted of 325,411 square kilometres. The Treaty took away 234,297 kilometres, leaving her with only 91,114 kilometres—rather a terrible loss. Her population naturally decreased in similar proportion, and you have as her original population 20,886,000, from which were taken 12,908,000, leaving her 7,980,000—a terrible decrease, if you try to imagine it; and in one of these papers I have, an appeal to America and to England asks what they would have done if the same thing had happened to each of their countries. Hungary asks each how she would like to have her territory and population diminished in the same proportion.¹

¹ Cf. See pictures which are being circulated in Hungary and abroad.



The Ring of Emery Countries save the Proprietor given to Austria

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That is not the worst. The worst of it is that all her mineral and forest wealth has been taken away from Hungary, her mines on one side and on the other side all her forests; and those have been given away—the one great slice to Rumania and Yugoslavia, and the other to Czechoslovakia. She is left nothing but the enormous plains along the Danube. These are fertile, but no country can live on agriculture alone. We have had proof of that nearer home. Ireland had a population of ten millions, and a very fine woollen industry. The woollen industry was destroyed by England, and half of that ten million population left, because they could not live in their own country, and went to the United States as immigrants, and those are the Irish-Americans, whose descendants hate England so bitterly.

India is suffering very much in the same way; too much agriculture, too little manufactures; and that fact spells starvation everywhere in history, where you have this condition existing. That is the condition of Hungary to-day. She cannot exist economically; she has no economic future, unless this Treaty be revised; she knows that she has no future, and it is that against which she is struggling, peacefully but with all her strength. She is no longer strong enough to fight.

Economically, then, Hungary has no future. Politically, therefore, she has no future. Can you expect a country which for more than a thousand years has been a recognised Nation is going to sit down quietly and submit to that spoliation, merely because, while she protested against the war, she was loyal to the Crown to which she had sworn allegiance, and fought beside Austria in the great war?

And so I would plead with you for this country. I was glad to see that already one plea has been put forward—I only saw it when I was back again, in English papers—and that was that Lord Rothermere had protested against the over three

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millions of Hungary's people who are now subject to Rumania and are suffering terrible cruelties. It is well that one voice at least has been raised against the injustice thus perpetrated, for "self-determination" appears to be somewhat of a farce. When you find Magyars in the new Rumania, and subject to Rumania's rule, anything—revolt, rebellion, war—might happen. So looking at these conditions in Hungary, what do you think is the chance of peace in Europe? I am inclined to think there is very little; and not only that there is very little, but that an immediate attempt should be made to revise this Treaty, imposed on the defeated by the victorious Nations. It should be revised by an impartial body, such as the League of Nations, or the International Court of Justice at the Hague. The boundaries must be re-adjusted in consonance with justice and Nationality. Otherwise, how can you look forward to anything except the "forthcoming war"?

But it is not nearly enough merely to revise one unjust Treaty, and then to go on in the old way of war after war, each war becoming more horrible, more brutal and more cruel than the wars of the past. For all the things that made war even tolerable have been swept away. The Nations have swept away the difference between combatants and non-combatants; they send bombs on unarmed cities, on children's schools, on hospitals for the sick; and they are getting worse and using worse materials for the bombs they manufacture, so that we are cheerfully told that London could be destroyed by a fleet of aeroplanes in five or six hours. Other things have been done which make war more detestable. Poison gases are used. It used to be only savages who poisoned wells; now the "civilised" use poison gases, and they seek to discover for how long a poison will "remain active" in the ground; and if it will remain thus for twenty-four hours, they think they have done well.

Looking forward to the next war, it is rather a question as to whether civilisation will not go down in it, and whether there will be any victors to triumph over the vanquished.

What then ought we to aim at? Can we not put before the civilised people of Europe some great Ideal that will stir them to enthusiasm? It is of no use simply arguing for justice; you must rather hold up a great Ideal which will stir the hearts of the people and make them determined to bring it about, because it attracts by its beauty, because it allures by its fascination. And I suggest that such an Ideal might be the United States of Europe. I do not mean that we shall win it easily, but I do mean that if that Ideal could gain the hearts of even a minority of the people, they would come back to it again and again after every failure, until they had made it at last a great success. And let us notice for our encouragement in putting before ourselves such an Ideal, that the changes made by the last war, creating a number of small States into which Eastern Europe has been cut up, is against the whole tendency of the evolution of mankind. The tendency has been very very strongly felt, and well carried out, to unite smaller States together into larger areas, where the language was the same and the traditions the same. Think of Italy as she was in the days when I was young, when Garibaldi came to London, madly cheered through the crowded streets. Remember the time of Mazzini, the great prophet of Italy, when Italy was divided up into a number of small States with Dukes and Princes and Kings, and the cry raised was "United Italy"; and United Italy was born first out of the thoughts of Mazzini the prophet, and then by the arms of the gallant thousand who landed under Garibaldi. We have now a United Italy, one of the great Powers of Europe. And that has been the tendency—to draw the smaller States into larger areas, and while we may not like some of the means by which it has been done, if we may object to the Empire of Force by which

Germany was made so great a country, none the less it is true that the large countries are in the line of evolution, and that the little States should join up. Though the means in the past have not been good, the evil was due to the ambition which was the motive, instead of the Brotherhood that should have drawn them together.

So I would submit to you that the Ideal of the United States of Europe should be: Automatus States joined together in a great Federation, when the only army in Europe—if you must have an army—would be the army of the Federal Government—although you would do better to have only police. In those United States of Europe, each State should be self-governing—a Federation of free Nations. And after all, that is not surely so impossible; for if you take Britain herself and consider the Colonies that she formed in the past, you see them growing into separate Nations that have been turned into Dominions—a great Federation of free Peoples; and when India gains Dominion status—a necessary preliminary, if a war of color is to be avoided—it will be no longer a British Empire but a British Federation of great and free Peoples.

If you look at the United States of America, they were separate Colonies; they grew into States. The States are populated by people from every Nationality in Europe, but they are forgetting that, and growing more and more into a single Nation—more and more into a Nation, a mighty Republic, in which every State remains with its own Government and its own laws; but the United States of America are all those States together, with a Federal Government and a Federal Army and Federal Legislature as well.

If that has been done across the Atlantic—made out of the peoples of Europe, remember—why should not Europe take pattern by that great Republican daughter of its own, and follow it in order that war should be no more in Europe? The first step will be the Federation of the Teutonic sub-race,

composed of the United States, Britain and Germany, forming a pacific and cultural World Power, too strong to be attacked, each autonomous as now, but federated together for mutual advantage.

We cannot get the United States of Europe at once, it is clear; but why should we not begin to prepare for it, and plan out and create certain small steps, which would make the Federation inevitable in the long run?

The first thing we should try to do is to enable the peoples to travel more freely amongst each other, so that they should get to know each other; for intimacy and knowledge, these are the parents of friendship and of understanding. We fear and distrust those we do not know, those whose motives we suspect, those whom we think may turn out to be enemies in disguise. The more we know them, we find they are like ourselves, just ordinary human beings, with the usual faults and virtues of humanity—not really terrible people, though we used to think that all our enemies were wicked and all those who fought for us were good. Friendship is the only way to get over that difficulty. Travel and interchange of communications and thoughts are ways of drawing Nations together.

You will remember Charles Lamb, the essayist, who was on one occasion abusing a man. A friend said to him: "If you knew him, Lamb, you would not attack him." "Of course not," said Lamb, "I should not be able to attack him if I knew him." That is true; it is the people whom you do not know, or know very little, that you suspect or attack; and so the first thing I suggest as a step towards the United States is to abolish all the obstacles which prevent the natives of one country travelling freely in the country of another people. Get rid of your passports for one thing. Get rid of all the ridiculous papers that they make you write, even when you have a passport.

I had a passport and was told in England that no visa was necessary; but whenever I entered a new country I had

to tell them what my name is, what my name was before I married, where I was born, in what year I was born, and a number of other particulars that cannot be of any use. I visited twelve countries, and I filled in twenty-four different papers. It could not possibly have mattered to anybody that my name was Wood before I became Besant, that I was born in London in 1847, and other little details of that sort, which could not be so wonderfully valuable, and all those papers are put away in twenty-four different cupboards in the different Nations of Europe; and what is going to be done with them, I do not know. Why should we do such stupid things? But that goes on. Then there are Customs barriers. That is one of the advantages of the aeroplane, that you do not have all these Customs; you fly over them; you only have the Customs at the end of your journey, and then as you carry very little luggage because it is so expensive, the Customs are not as bothersome as they are if you go from one country to another in the ordinary way. We only travelled twice at night, and then we were wakened up at midnight in order to have our boxes examined and to show our passports, and generally to make ourselves a nuisance; and the Customs officials were a nuisance to us, because they waked us up. What is the sense of it? Let us get rid of all the passports and get rid of all the papers; nobody wants them and nobody looks at them.

The next things are the barriers to trade and commerce. If you can get the co-operative idea instead of the competitive, then you might go ahead and get rid of the barriers between trade and commerce of the different Nations. Every Nation would be one of "the favoured Nations," that is, they would be allowed to trade freely. Why not? In Australia before it was unified, they had Customs between every State. If you wanted to go from Victoria to New South Wales, you had to have your boxes looked through. Post Office rates were different; stamps were different; gauges were different on all the railways, so

that even now if you want to go across Australia by the Inter-Continental Railway, you find different railway gauges ; and as it would be too costly to renew all the lines, you have to change five times between Perth and Sydney, and to have all your luggage changed ; and as the porters are paid one pound a day, you will understand how easy it is to trade between one State and another. That is the kind of thing we ought to outgrow. Let us try to get rid of these barriers which make things dearer for everybody, and try to dwell like reasonable people, shaping our markets in co-operative ways, not by competition.

The advantages are seen in Municipal Socialism. I saw a notice the other day in a very Conservative paper, giving the result of municipal trading, and it said : " If that is Socialism, let us have a great deal more of it " ; for the rates had been reduced by the profits on the municipal omnibuses and tramcars and other supplies, and they had received £47,000 profit in one year, half of which was put to a sinking fund, and the other half to the reduction of municipal taxation ; that is, it went back to the people who paid it. The same sort of thing applied to countries, would make trade and commerce very much easier and more satisfactory.

There are some difficulties in the way, and one is the difficulty of language. That is the reason why one way towards international friendliness would be to promote international culture. Art does not need translation ; you can listen to German music without learning the German language. Painting does not need to be translated ; statuary does not need to be translated ; and there has lately been started in Austria a League of International Culture, which is winning adherents. Its President is Prince Charles de Rohan, now living in Vienna. The moment I heard of that I enquired about it. England is one of the few countries in Europe that is quite outside the League at present, but I hope

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some leading English people will join that League of International Culture, and so promote the friendliness between Nations that must precede the possibility of getting rid of the barriers.

Could we not all do something in that direction? Could we not begin in our own homes and towns never to speak evil of other Nations, but try rather to speak good? Can we not work for international education—education where boys and girls of different Nationalities should be made welcome in schools, colleges and universities of different Nations? There is no stronger way of drawing people together than the school and the college, for those who make friendships in school and college are not going to fight when they come to manhood. If we had international schools, the great majority of the students would naturally come from the country in which the institution was, but some others would come, and they would learn to know each other and to love each other, and in that way do away with the hankering after war.¹

And in all these ways surely you and I can do something to make the United States of Europe a possibility. You must first help to make public opinion. Governments do what public opinion compels them to do, and if every one of us set our face publicly against war and said: "These are our brothers and we will not fight with them any more, no matter what the provocation might be"; if the realisation of the One Life in every one of us, in every Nation, in every living creature, could come to pass; if we saw the same God in our enemies that we see in our friends, how should we dare to go to battle with them? How should we dare to slay and to mutilate?

Friends; it may be a long time before I speak to you again. Soon I am going back to India to strive there to increase the movement for India's freedom. That has a great

¹ Cf. The Theosophical Society has started an international World University, which has already centres in different countries, as its educational work for its second half century.

part in this future, because as long as India is outside, a subject Nation, a war of color may break out at any moment—the most disastrous to which any civilisation can be exposed. Before we can look for the United States of Europe we must make friends with our colored brothers everywhere; and India is the one place where that is at once possible, because she is within the Realm of what should be the great British Commonwealth of Free Nations, and not an Empire ruling over a subject people. We must all try our best to spread peace and not suspicion. If we all try to spread trust and not fear, if we refuse to think thoughts of fear and distrust, still less thoughts of hatred, then we shall be laying the foundations of Peace which none will be able to destroy. Is it not possible now that intercommunication is so great, now that we are bridging the ocean as well as the land so swiftly, that that greater intercommunication, that greater friendliness, will bring about a lasting Peace between all the Nations of the world?

Britain and America must set the example. Britain and America should make a Treaty of Peace which none would break, which none would dare to challenge. If you are wise—because you are of the same race, and race is strong—you would take Germany into that great Alliance, and so make the Teutonic peoples one, on the way to making Europe one, and the World one.

Those are the lines along which Peace may come; that is the Ideal, which every one of us should try to spread; and if every one of us would put one tiny brick into the great Temple of Universal Peace, then we should leave the world better than we found it; we should have done the greatest service to Humanity that anyone of us in our lives may hope to do.

Annie Besant

BROTHERHOOD OR CHAOS

By P. STANWAY TAPP

THE title "Brotherhood or Chaos," sounds a little theatrical, well, why not. I think anyone who takes a good look at the world to-day must admit that life is theatrical. It is a world of tragedy and comedy in sharp opposition, with perhaps the weight tending towards the side of the tragic. Lotus dreams are not fashionable. Pleasure means jazz, noise. After the great war, the war to end war, as our politicians told us, the world-jazz was regarded by the wise ones in the public eye as a reaction, a beginning of the process of settling down. But, looking at the thing honestly, is the world safe for democracy, has the war ended war? In dealing with the subject Brotherhood I am going to try to be as cold and matter-of-fact as I can, to avoid appeals to sentiment and the use of the word "love" as far as I can. The word, love, to me is over used and much abused. People *love* ice-cream, theatres, dancing, swimming. The word is incorrectly used; it should be *desire*, and desire is by no means love.

A child loves, desires, ice-cream. The man-eater loves a man. The snake remarks blandly "I love frogs" and swallows one. The word love does not mean desire at all, it denotes something far more like compassion, sympathy and a wish to serve. The Master Jesus is reported to have said "Greater love hath no man than this, that a man lay down his life for his friends." This is generally taken to mean "die".

But I would submit that we may lay down our lives, without dying. Like St. Paul, we may die daily. The man who sacrifices his wishes and comfort, day after day, to help his fellows is an example of love, though possibly not a strong one. So if I substitute the word, service, for love—you will I hope understand me.

Now take the word, brotherhood. What does that imply? In its most elementary form, a form that has been outgrown for thousands of years, it was the relationship existing between two or more brothers, children of the same parents. But century after century that idea has been added to, modified, broadened. What does it mean to us to-day? Apart from its original meaning, it implies a unity of interests, physical, mental and spiritual. Take such expressions as brothers of the bush, brother scientist. Look at the idea expressed in the Alma Mater, benign mother of the University student. If the University is the mother, then the students surely are a brotherhood. In Roman Catholic Communities the members are spoken of as "brother so and so, children of Mother Church". You have labour brotherhoods, and you have even a sort of brotherhood of what are known as enemies of Society, thieves and so on.

As an example of the blood tie there are the gypsies of the Romany Rye as they call themselves; where they originated appears to be an unanswered question. Some people call them Egyptians; Borrow seems to lean to India as their starting place. They have been feared and persecuted. They have wandered over Europe for centuries, north, south, east and west, but the blood brotherhood still calls. I have a friend at home, the son apparently of ordinary middle-class parents, when he grew up he came into contact with the New Forest gypsies, and, they simply told him he belonged to the gipsy people, he was a Romany Chal, and took him into their confidence. Looking back at it, I think probably they were

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right and that on his father's side there is gipsy blood. Anyway he used from time to time to live with the tribe. He picked up the Romany tongue, his property was sacred, and he ended by marrying a gipsy girl.

When man lived in caves and his wanderings were limited by the strength of his legs and the dangers he dared face, the idea of brotherhood was naturally limited, in fact at first it was probably purely a family affair, until such time as the brothers went off to caves of their own. Tribal brotherhood grew out of blood or family brotherhood. When tribes link up for the safety of greater numbers, the idea would again grow; history is a continuous record of what is known in the business world as the amalgamation of interests varied by the absorption of a weaker competition.

You can broadly think of a large state which is not the result of a series of combines and combines of combines. Before the time of King Alfred, England was divided into seven kingdoms. Afterwards the nobles very largely went their own way and had their own little private wars. *Magna Charta*, a matter of mutual interest, banded the nobles together against King John. The merchants, traders and craftsmen banded together in guilds and similar societies, against both nobles and King, and so on.

Take another aspect: I think it was Johnson who is reported to have said "I hate that man—I do not know him, if I did, I would love him." There is a lot in this. In the primitive times a man was a friend, or a possible enemy. The best way to treat a possible enemy was to crack his scull and then make enquiries. The unknown was dangerous. This would make friendship largely a family matter at first. Tribal brotherhood was largely a blood tie due to intermarriage.

Only mutual knowledge and the resultant mutual trust could enlarge the scope of friendship and brotherliness. Another factor comes in, the means of locomotion. The

English county villages are two to three miles apart, market towns eight to ten miles. The villages suit the labourers' walking needs, the market towns, the farmers' driving arrangements. The man who could drive covered a greater area and knew a greater variety of people than the man who had to walk. See how this aspect of the case has affected the progress of mankind. For walking people you may have a city four miles across and community life possible within it. Introduce horses and your city may be twelve or fifteen miles across and the number of people who may contact each other individually or in groups is so much greater. Introduce steam—and a transit speed from fifteen to a hundred miles an hour, electricity with trams and underground-railways as in London, petrol with its motors. Think of the barriers of ignorance you have broken, of the infinite possibilities of friendship and brotherliness you open up. You cannot be friendly with a man of whose existence you are ignorant; you cannot be brotherly to a man you have never met. There was some excuse for unfriendliness, suspicion, when every man who lived five miles away was a stranger, a possible danger, but the barriers are broken or breaking.

Railways, motors, steamships, telephones, telegraphs, letters, newspapers, books, magazines, what excuse have we for ignorance of the majority of our fellowmen. And now, the airways are open. Can you tell me that national boundaries can limit friendships and mark enmities much longer? The idea is absurd. When you pierce your imaginary wall of national limitation with its posts painted red on one side and black on the other; when you drive trains through it, and river steamers, and motor cars, when airmen fly over it, and the wireless voices gossip and chatter across it, when science, art, literature and music are blind to it, can you tell me that the thing is not doomed, an anacronism? Daily and hourly the lands are becoming more at one.

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Brotherhood *must* mean more to us, *must* have a wider significance to us than it had even fifty years ago. *It has.*

There was an earthquake in Japan: What happened? America, Australia, both forgot the yellow peril and sent help, *at once*. More than was needed. America fed starving children in Russia while Russia was trying to undermine the peace of America. Nothing to be conceited over—still the facts are there. International hatreds may be a fact, but nevertheless they are an anacronism; they are just as foolish and out of date as a bullock team would be to deliver goods for the big stores in large cities. National boundaries are a relic of the days when rulers regarded their states and subjects' lives as *possessions*. From a certain area they exacted toll and naturally neighbours were anxious to make sure that the other fellow did not poach on their preserves. The Duchy of Luxemburg is a relic of that day. Germany is simply a combine of small "estates"—shall we say (they were called kingdoms and other high sounding names) for mutual help. These boundaries assume the right of the governing power, not the rights of the governed.

The world is slowly but surely evolving to the place where the rights of the governed come first, and then the boundaries will mean no more than the boundaries of roads, boards, or electoral divisions. The world is evolving and everything points to that breaking up of artificial limitations, and in the end evolution always wins, even if it has to wipe out those who oppose its advance. Those demarkations lead us into another error. We are apt to separate up mankind into pigeon holes and regard them as different beings. We love definitions so much that we try to fit nature to our definitions, and we cannot do it.

What is the typical Englishman, is he the active spare man of the dales of northern counties or the square built fair-haired man from Suffolk. The English type changes from north

to south, from east to west. His manner of speech, of thought, his customs and appearance alter, not suddenly as they should where the changes of colour on the map show a different county, but imperceptibly as the conditions of life change. England and Scotland once fought for different Kings, yet it is certain that the people of Northumberland are almost identical with those across the border in Scotland, and very different from those in Surrey with whom they were allied. Now this I think you will find applies to the whole world. The Chinaman melts by imperceptible degrees into the Russian on the other side of Asia. The Hun in China is the Hun in Hungary. The Russian blends into the Prussian and the Pole. The Pole into the German; the German into the Netherlander and Belgian; the Belgian into the French. The tendency of mankind is to mix, to blend, unless some artificial barrier is enforced, as where the conqueror insists on the conquered using the language of the victor and forgetting its own. This insistence on an enforced language is against the natural trend of evolution. To me the progress of the world is standing where the road forks: on one road is the sign Brotherhood, on the other Chaos. We can choose! You can choose on which side you will throw your weight.

For you must remember this: The man with great knowledge is far more dangerous than the ignorant man. Those very things, those wonderful advances of science, of production, of transit, of means of communication which are making brotherhood possible are making the destruction of civilised life possible if they are once let loose for destruction. The next war will be not against an opposing army but against a nation; there will be no civilians, so military experts tell us, and further they say these things are not ideas but accomplished facts waiting for use. Facts, in that the means are known and tested.

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Think what it means to say, that a zone a hundred miles wide, would be devoid of all life, not even an insect left, a land of putrifying bodies, of bare earth, of dead trees, where the only sounds are running water and the crackle of dried herbage as the wind moves it. A dreadful silence except when it is broken by the hum and drone of passing airships carrying their burden of terror and destruction further and further. That is a forecast of the *beginning* of the war, only the beginning. And what will humanity gain? What can humanity gain that is worth such a price as that? On those two roads I see, if you will permit the imagery, certain words; on the one marked, Chaos, I see, first, ignorance, then suspicion, and next, fear; on the road marked, Brotherhood, I see knowledge, trust, friendship. It is a relic of the cave dweller, an inheritance of our cave-man ancestors, this suspicion and fear of the unknown. And it is used to-day to produce the same result as it produced in the days of the cave man. The same result, hatred of the person or people feared. It is used to promote war in the interests of those who gain by wars, or hope to. *And do not forget that such people exist.*

Therefore if you would work for brotherhood, you must try to break down the ignorance of the classes, of the people of different localities, of the people of different states, and countries, respecting one another. There are few men or nations that have not some likeable qualities.

If we do get to know one another it is highly probable, I should say, that we shall be able in the average to find some points of contact of mutual help and mutual trust, with the resulting friendship.

A friendship that is based on mutual love, by which I mean as I have said before, a mutual desire to serve, will build a real and permanent feeling of brotherhood. And service does not mean indiscriminate charity, it does not mean sentimental speeches; it means the recognition of the other

fellow's right to live his own life, to think his own thoughts. The recognition of the fact that mankind is independent, and that it is the very fact of differences that make each man necessary to each other.

If you can build a wall round yourself you can ignore the rest of the world—but can you? The world is one; it is becoming more and more one. No man can really cut himself off from the world. The world is an intricate piece of machinery, a whole, take away one cog and your machine gets into trouble; you may readjust to carry on without the cog, but in the world machine it is still there, and if it is not useful it becomes a nuisance, if not a menace. If a man is not a useful member of society he becomes a drag on it. If a nation is not a help in the world's life it is a rock in the path of progress. You may erect tariff walls, you may do all sorts of things to isolate a nation, but the very fact of its isolation will spread that which you wish to imprison.

So if we wish to work for peace, unity and brotherhood we have several things in front of us; we must be useful to society, we must allow the other fellow to be useful to society. Not only must we allow him but we must help him if necessary, and we must be prepared to adjust our outlook so that he can be useful in his own way. To exploit our fellow men, whether of our immediate district or of other states and nations, is not helping forward the peace of the world, it is not brotherly, it is not even Christian. Our duty is not to help ourselves to other peoples' goods, but to help other people to their own good.

And the world is not ready for this outlook. After 1900 years of professed Christianity of the teaching of *love* to one's fellows, the *world's* standard is not service. Truly there are many people trying to serve; many voices asking for justice, for fair dealing, for the right of the weak to live their lives, but the world is not ruled by these.

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The world's rulers to-day, in the majority of cases, are a relic of the Middle Ages. State-craft is defined by the word *craft*. Politicians play the game of "ins and outs" and behind them all finance is the real king, far more important and powerful than the needs of humanity.

This is one of the many reasons why I think a real World Teacher might come. We need Him. We need a Teacher to suit the age, to stir up the people to look at life with open eyes and common sense; more than anything to-day I think we need the gospel of commonsense.

Take the facts roughly as I have tried to show them to you. Owing to transit difficulties the Christ spoke to a limited world, the Buddha to a limited world. Mahomet to a very limited world indeed. The world of to-day is a quite different world to that in which the Master Jesus lived. It has never been so *small* as it is to-day. What the Master Jesus taught took many, many years to reach even Great Britain without considering the unknown America and Australia. To-day what a prominent man says in Geneva is flashed over the whole world and may be *read* next day in Melbourne, New York or Cape Town. The world is one family to-day, it may be a troublesome, quarrelsome family, but it is one family, and that is one great reason for expecting, not a Christian Teacher, a Hindū Teacher, or anything of that sort, but a *World* Teacher. In the days of the Master Jesus' teaching, the people of a portion of the globe might wage wars and affect, at most, a few hundred square miles; to-day a match struck in Europe may cause an explosion that thunders out even to the small islands of the great oceans. We are a people with fifteenth century minds, and twentieth century powers of making trouble.

We have dug deep into science, all kinds of science, except the science of living reasonably. Surely a great, a *really* Great Teacher might have something to say about that,

which we might with advantage hear. Surely the life of humanity has some greater use than to bolster up titles that belong to the past, to keep intact patches of colour in our atlases.

It does not matter to what class men belong, to what nation they belong; in essence their life is based on certain fundamentals: growing things, making things, moving things and learning things. Is it beyond the powers of to-day, with all our wonderful progress, to do these four things so well that all have what they need, and the world be at peace. Perhaps a Great Teacher might be able to show us how, it would be worth many repetitions of the phrase: "Love one another." And the secret I think you will find will be service. Service all the time. Grow for use, make for use, move for use, learn for use, for the use of humanity. The money may be there, in use, for use, but it will be the *Servant* not the Master.

P. Stanway Tapp

ANNIE BESANT¹

(AN APPRECIATION)²

By M. E. ROCKE

TO most people the name of Annie Besant suggests the silver-tongued Orator of rolling phrase and far-seeing intellect; the valiant Fighter for the oppressed; the author of some 325 books; the Thinker who faces the world with ideas fifty years ahead of the age, or the Leader whose pure light is followed by many thousands in all parts of the globe.

Others, again, recall her indomitable will, phenomenal courage, capacity for unceasing work; her Irish humour and love of humour, her statesmanship, legal acumen, and her extraordinary prophecies of events which have a very definite way of coming to pass, as well as her power of looking back to the world's beginnings, or of passing into the subtler worlds which surround us and of bringing therefrom most wondrous teachings and tidings.

Others, yet again, will note her gentleness, tenderness and uttermost loyalty to friends but most especially to foes; the beauty of her voice, her compelling and unfathomable eyes, and the holy atmosphere and love she always radiates. Her movements are heroic, her thoughts as levers, helping to lift the world nearer to its goal, to GOD. Dynamic is she,

¹ We print this because the writer has passed away, and we do not like to refuse her a hearing. She was an intimate friend, and saw me through glasses of love.—A. B.

² Written, May, 1927.

eminently the leader, the king, the ruler, with at the same time the exquisite refinement and aroma of the rarest of souls.

But the one surpassing characteristic of this great and most lovable woman, who stands on the threshold of the superman, is her conscious contact with the worlds unseen; and together with this faculty, a consuming love for the entire world, so that she spends herself, physically and intellectually in an activity probably greater than that of any other mortal living, in order to share with mankind the fruits of that contact, in order to lead man along the Way indicated in the Plan and by the Will of the LOGOS.

All men and women who bring gifts to earth, of whatsoever nature those gifts may be, are but channels for the Light Invisible, transmitters of that Light, in some degree. Invariably are they inspired, since there is but one Light, one Life, one Love. The Light finds way, sometimes through glass opaque or begrimed, sometimes through crystal-clear transparency, but the instruments are for the most part unaware that they are so used. Wherein Dr. Besant differs is that consciously she knows herself to be an instrument in the hand of her Master. She has opened her window. And now she proclaims the existence of these great Helpers of the world, and tells us how we too may seek and find those known as the Elder Brethren of the race. Pioneer is her most glorious name, for she has blazed the track to the Vision Splendid.

Having penetrated to Their worlds, Dr. Besant lives but to serve these great Ones, and through Them those still greater Beings to whom They in turn look. "Servant of the Servants of God" would be to her the highest title possible. Her confidence in the prophecies she utters from time to time is quite natural, since they are not hers, but the Master's. It is not on her part a matter of faith or trust but of perfectly definite knowledge. And this recognition of the Masters, she

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would impart to others, that they too may know and serve. For as her Master wrote many years ago in a letter addressed :

To all those whom this may concern—to the honourable and doubting company.

Foolish are the hearts who doubt our existence! or the powers our community is in possession of for ages and ages. Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of the Arhatship if not in this then in another and better rebirth.

M.:

Who is for us—answer!

Dr. Besant, through such help, has reached regions of spirituality, of knowledge, of wisdom, so rare and undreamt of in our present age that the account she gives is received as a fairy-tale by some, while most people take not the trouble to read her statements. As well might a butterfly try to interest a caterpillar, over the glories he had discovered in the new dimension of space to which he now was free. Proof in such matters may not be granted. The door opens to the real seekers, but not to the merely curious; the former can and may prove the matter for themselves, as many indeed have already done.

It may be said, however, that proof of the truth of the most daring of Dr. Besant's statements has been given during this past year. Think of the apparent madness of the prophecy made in 1909, when she and Mr. Leadbeater singled out a simple little Indian boy of thirteen summers, and made extravagant claims (from the ordinary point of view) as to his future, saying that his was to be the vehicle or body used by the CHRIST who was shortly to appear again on earth. Now, as the antithesis, we have the complete corroboration of those claims, though the world sees as yet only the dawn of the great Epiphany.

Dr. Besant's last prophecy of all, made at the Ojai Valley, in California, at the beginning of this year, 1927, concerning "the gradual elaboration of a new human type," of a new

race, and referring to the Happy Valley as being "dedicated to that work," and "eminently fitted for the Cradle of the New Civilisation," concluded with the following words :

Above the Valley, to us, (herself and Mr. J. Krishnamurti) are enthroned the majestic Figures of the Coming Manu and the Coming Christ—the Manu as yet hidden, the Christ rapidly revealing Himself.

Happy are we who are living at such a time, and have a share in the laying of the foundations of the one Great work.

Those who so choose, may follow the gleam flashed by Dr. Besant across the darkness of the world during the last thirty-eight years, and then will they find, as some already have found, "the pearl of great price," and will enter the Kingdom of Heaven, Krishnaji's Kingdom of Happiness, and "breathe that scented air, that air of divinity, that scent of perfection". As Krishnaji has told us, in that "Holy of Holies" they will see the vision glorious, the vision which is Eternity, which is the Truth, which is "He for whom the whole world longs". And then, "possessing such precious ointment that shall *still* the many wounds," they can go forth and "bring that vision to others".

Anyone desiring to pursue the subjects referred to above could not do better than read the following books : *The Kingdom of Happiness ; The Masters and the Path ; Man : Whence, How and Whither.*

MARY E. ROCKE, M.D. (whose most honoured post in life was that of private secretary to Mrs. Besant for three privileged and delightful years).

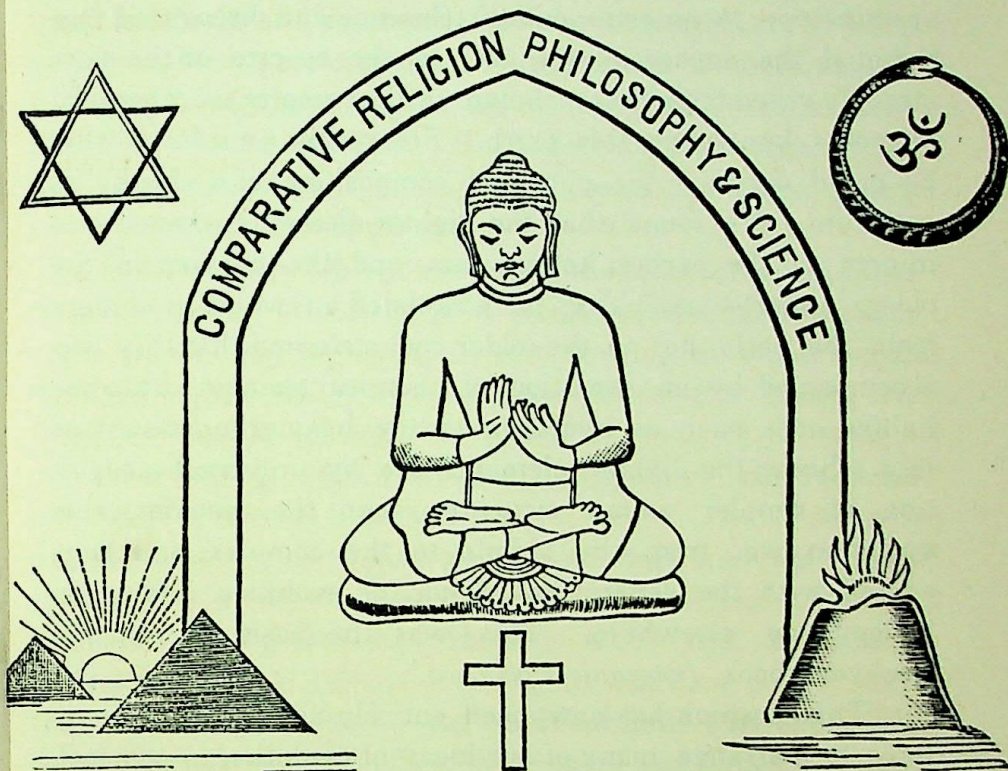
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RECENT DISCOVERIES IN ASTRONOMY

By W. R. C. COODE ADAMS, PH.D.

ON November 9th, 1926, at University College, London, Dr. J. H. Jeans, the Secretary of the Royal Society, delivered a lecture which was a summary of certain work in physical and mathematical astronomy, which during the last few years has been completely modifying our views on the whole question of astronomical evolution, and of the problem of evolution in general.

The earlier astronomy was chiefly concerned with the sun, the moon, and the planets. Stellar astronomy can be

said seriously to have begun in 1863 when Huggins applied a spectroscope to an astronomical telescope and discovered that some of the appearances (lines) in the spectra of the stars strongly resembled those shown in the spectra of chemical elements known on this earth. From this he inferred that he could describe the chemical composition of a star by its spectrum. He found that the lighter elements seemed prominent in the earlier, hotter stars, and the heavier in the older, cooler stars. Thus he postulated an evolution of stars from the early hot to the older cool state and that this was accompanied by an evolution of chemical elements from the lighter ones such as hydrogen to the heavier ones such as lead. Since the lighter elements are by universal recognition of simpler atomic structure than the heavier, this evolution was from the simple to the complex and thus agreed with the general conception of evolution known in biology and elsewhere. This was the basis of Norman Lockyer's book, *Inorganic Evolution*.¹

This position has now been entirely upset, and we may have to rearrange many of our ideas of evolution in general.

First of all it has been discovered that the appearance of "lines" in the spectrum of a star which correspond say to hydrogen, merely show that the star is at that temperature at which hydrogen is incandescent, and the absence of these lines does not show the absence of hydrogen but merely that the star does not happen to be at that particular temperature. Each chemical element has its temperature at which it is incandescent, a star at this temperature would show the presence of that element, but the absence of the appearance of other elements in its spectrum would be no evidence whatever that they were not there. Thus we really have no evidence of the chemical nature of the stars and our whole scheme of inorganic evolution is overturned.

¹ Published in 1900.

However, recent research has been more constructive than destructive. By a process of mathematical physics, which it would be impossible to explain in a short article, it is possible to calculate the atomic weights of the average atoms composing any star. To our astonishment these came out very high, much higher than those of the atoms of any element known on this planet.

Thus we see that the evolution of a star is one of large complex atoms of high atomic weight breaking down into small simple atoms of low atomic weight, in other words inorganic evolution is from the complex to the simple, the reverse of that in biology.

As a matter of fact this has long ago been observed on this earth in process of taking place.

It is known that Radium breaks down into lead and in the process gives off the gas helium. The atomic weight of radium is 226, that of lead 207, while that of helium is only 4.

Moreover the atom of radium is admittedly more complicated than that of lead. How then are we in future to define evolution.

Immediately out of these results sprang a crop of discoveries whose consequences are both startling and fascinating. It is possible from these results to calculate not only the temperature of any star, but also the particular kind of light or radiation as it is more properly termed, since it is not visible light, which it will emit during this process of breaking down of atoms.

The temperatures often run into hundreds of millions of degrees and the characteristic radiation has a wave length of about $\cdot 001$ A. U. which is about a hundred thousand times smaller than the smallest ultra-violet light. This type of radiation has recently been discovered and observed in the earth's atmosphere by Millikan and Kolhörster, and under the

name of "Cosmic Radiation" has been much discussed in the papers. This is the true characteristic radiation of the Cosmos. What we know on this earth of light, or even of ultra-violet light is merely an infinitely slower and poorer quality, the "fag-end" of a great phenomenon. Similarly the chemical elements that are left to us on this earth are merely the "cast-offs," the ash that is left over after the real process of chemical disintegration of the star is over, the "fag-end" of a whole series of which we know very little and whose existence were not contemplated before 1917.

During the whole range of temperature of a star which may run to five hundred million degrees, life is only possible over a minute range of about a hundred degrees, when the real life of the star is over and just before it falls into complete inertia. This period of life can be calculated, and in some cases runs to a million millions of years and even then when everything else is favourable the chances against it throwing out planets are about a hundred thousand to one. What a small part life plays in the history of a star. How are we to interpret it? Is life merely a mould or fungus which grows on old stars when their chemical vitality is dissipated, or is it the culmination and triumph of all this staggering preparation? These questions I will leave to wiser brains than mine, but I do not think there is any way of evading the facts.

W. R. C. Coode Adams

THE FOUR HUMAN BLOODS

By WALTER OWEN

Better is one's own Dharma, though destitute of merit, than the well-executed Dharma of another.

THE accompanying diagram, prepared by a student in Buenos Aires, represents an attempt to trace a correspondence between the division of humanity into groups of the same blood or caste, and the phenomena of blood sympathies and antipathies lately observed in experiments of transfusing blood.

The unaccountable death of many patients into whose veins blood from healthy donors had been transfused, formed for many years a scientific problem.

During the late war, research was facilitated by the opportunities afforded, and much has been learnt, although much remains as yet unexplained.

Briefly, what is known is the following :

1. The corpuscles in the blood of some recipients are destroyed by substances either existing in the plasma or fluid part of the blood of certain donors, or generated within the recipients blood as a result of the transfusion.

2. Observation has, up to the present, established, that human beings are separated by differences of blood, into four groups.

3. These four groups are found in almost constant proportions in any large number of subjects, the proportions being: (commencing with the smallest group)

First group 1%. Second Group 15%. Third Group 40%.

Fourth Group 44%. Total 100%.

4. The blood of No. 1 can be given to none outside their own group.

The blood of group 2 can be given to those of their own group and to group 1.

The blood of group 3 can be given to those of their own group and also to group 1.

The blood of group 4 can be given to those of their own group and to those of all the other groups.

5. Outside the limits stated, the transfusion of blood is fraught with danger to the recipient and is frequently fatal.

The establishment of the foregoing facts, has led to the devising of a blood test for the various groups, and this test is usually now carried out on small samples of blood of donor and recipient before transfusion is affected.

The nature and cause of the antipathies manifested, are believed to be chemical, but they have not as yet been determined, nor has it been possible to ascertain the hereditary laws which govern the blood inheritance of the various groups.

It has been observed that the blood of a newly born child immediately gives the reaction corresponding to its own group, and that this group is frequently different from that to which the mother belongs.

These facts suggest that investigations may eventually establish on a scientific basis, the truth of the profound differences of a physiological and psychical nature existing among the individuals who form humanity, differences which correspond to the ancient and still persistent division of mankind into various castes or bloods.

The conviction of the reality of such a division is deeply rooted in the mind of man, and is preserved in the proverbs and folklore of many races, when it is not explicitly believed in.

Occultism holds that the blood is the vehicle of the ego.

Empedocles taught that the blood round the heart, is the thought of man. In the *Illiad* the soul flows out with the blood through the hero's wounds.

The Peruvians and the Basutos believed that if they secured a few drops of blood from their enemies they could

subject them by magical arts. The blood-tie, sworn by mingling blood in a vessel and drinking it, was held to be inviolable by the Medes, the Romans, the Greeks and the Astecs, and is observed to-day by African tribes.

The Arabs say, that the life of the slain flows upon the spear blade. In *Leviticus*, chapter XVII, v. 14, we read, "the life of all flesh is the blood thereof."

A division analogous to the classification of humanity into four groups by differences of blood, is that of the four temperaments, according to the predominance of one of the humours—blood—choler—bile—phlegm.

AVERAGE ARYAN PERCENTAGE

N° I 1%

N° II 15%

N° III 40%

N° IV 44%

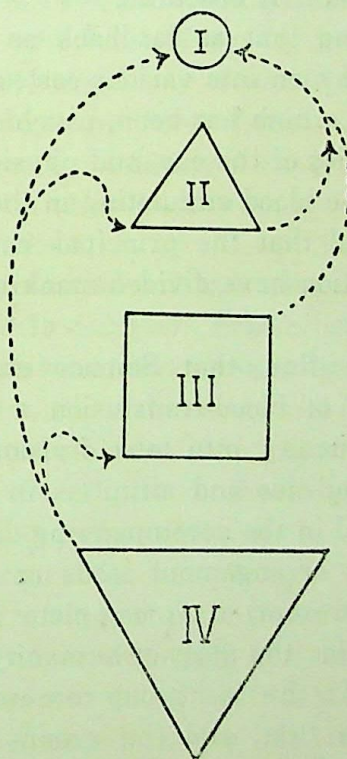
CASTES

BRÂHMANAS
(TEACHERS)

KSHATRIYAS
(WARRIORS)

VAISHYAS
(MERCHANTS)

SHÛDRAS
(SERVANTS)



The Incas divided their people into four classes, the priests, the warriors, the merchants and cultivators, and the servants.

Some modern writers classify men temperamentally and physically into the four types; the motive, the vital, the mental and the spiritual. And in India we have the same natural classification preserved in the four main castes—The *Brāhmaṇas* or priests; the *Kṣhāṭṭriyas* or warriors; the *Vaiśhyas* or merchants; and the *Sūdras* or labourers.

We find therefore, firstly, that there is a profound belief current among men of widely separated races and times that the blood, the vital fluid of the body, is closely related to the ego or individual, whose dwelling is the physical frame of man. To esotericism this is no superstition but one of the lingering irradiations, as many such beliefs are, of an ancient knowledge now temporarily obscured.

Secondly, we find that as far back as history records, there is a grouping of men into various castes, the distinguishing feature of each of which has been, psychically a difference in the intrinsic qualities of the ego, and physically a difference believed to exist in the blood circulating in the body.

Thirdly, we find that the principal caste systems and schemes of classification have divided mankind into four great groups.

And lastly, we find that Science encounters in the observed phenomena of blood-transfusion a natural grouping which separates humanity into four divisions by an orderly system of incompatibilities and affinities in the blood. The system, as illustrated in the accompanying diagram, is simple and orderly, and its arrangement leads us to think that, (as verified up to the present) it is complete in the number of its groups, at least for the mass of humanity. In effect, the system cancels itself; the last group represents a reversal of the conditions of the first, and the groups would therefore appear to form a complete and closed scheme.

It is known that the blood of a more evolved animal can overcome the blood of one of a lower species.

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The blood of a cat can be injected into the veins of a human being, but—if the blood of a human being be injected into a cat's veins, the animal quickly dies as a result of hæmolysis.

Group 1 as shewn in the diagram, can readily assimilate the blood of all the others, and of its own group; its blood would consequently appear to be the most prepotent in the particular conditions of blood-transfusion; and by analogy its ego should be the most highly specialised.

Group 2 of 15% and Group 3 of 40% are the only two of the four, which are mutually incompatible and they would consequently seem to mark the opposite sides of a line of cleavage, lying between the two former and the two latter groups.

Group 4 of 44% can furnish blood to all the others including its own, it would therefore, by analogy again, be the vehicle of the least specialised, or most immature egos.

These few remarks have been suggested by what is admittedly a merely theoretical study of a great subject, which the student believes to offer an enthralling and little-explored field for research.

Investigation carried out by those having opportunity to pursue the correspondences herein suggested, may very probably add much to our knowledge of the constitution of man.

Walter Owen

THE MESSAGE OF KRISHNAJI

By N. YAGNESVARAN SASTRY, B.Sc., B.L.

THE religious crisis in the world resembles the armaments question. Each nation is convinced of the evils of militarism, but is afraid to take the lead in disarmament. The result is, that the whole world remains militarist. So in the religious world, all agree as to the evils of following authority, but each creed makes a reservation in favour of itself. Theosophists too recognise the evils, but then every rule has an exception and they are the exception in their own eyes.¹

Krishnaji has come to the rescue. He would put aside his special knowledge of the hidden side of things. He would also put aside those in whose authority he has confidence. Like life descending into matter and suffering limitation, he would reduce himself to the position of an average man of the world and then show by example how an occult backing is not necessary for a noble life. Thus he would give to the religions of the world a lead towards a credal disarmament, and put an end to strife.

It is unlikely that the inspirer of the Bhāraṭa Samāj pūjā is against what he so recently inaugurated. It is also unlikely that a humble man who accepts the many facts of science on extraneous authority, disdains the testimony of the greatest

¹ This may be true of individual Theosophists, but is not true of the Society. Every issue of THE THEOSOPHIST, in the official supplement contains the paragraph "Freedom of Thought," the statement made by the General Council. We can no more help the follies of individual Theosophists, than Krishnaji can prevent the follies of his followers, even when they announce themselves as speaking "in His Name".—A. B.

occultists of the world. The refusal of Krishnaji to preach or participate in orthodox Theosophy is a mark of renunciation and is not to be construed as a vote of "no confidence". The ordinary man of the world has no reason to believe in temple thought forms and transubstantiation. Krishnaji would reduce himself to their position and show how in that position a noble life is possible.

If instead of doing what he has done, Krishnaji had started masonic revivals or discourses on cosmic planes he might greatly edify the Theosophists, but the larger humanity would continue in their apathy, suspicion, and helplessness, and Theosophists would have no consolation to give them save asking them to give up what they themselves cling to—authority.

Words do not become testimony because people make wide spiritual assertions regarding themselves; nor do statements in a book become evidence, because the book is old, very old. But words of men of proved integrity and altruism are testimony, even if what they say be not "self-realised," so do statements of books of proved authorship and historicity become evidence. The credal slavery of the world cannot be cured save by the knowledge to discriminate between authority and testimony and by the courage to renounce the former.

One sometimes wishes that Krishnaji would give special teachings to his followers and affirm their faith in the hidden things of life. But for obvious reasons the Star organisation cannot develop an esoteric school within its body. The message of Krishnaji would lose its force if he were to assume a double voice—one in private and another in public.

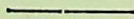
One also wishes that Krishnaji would indicate the limits of his generalisations. Every rule becomes grotesque when stretched too far. This was the case with Christ's teaching, "Resist not evil". This is the case with the present teaching, "Do not rely on externals". But again on deeper consideration

Krishnaji's un-compromising doctrines seem best. He cannot complicate the point of his message with "ifs" and "buts" and other qualifications that vary according to individual needs.

It is not suggested that Krishnaji gives his teachings after a pre-meditated plan for capturing the world. He acts by simple intuition as to the greatest good of the greatest number. But putting ourselves in his place, we can catch a gleam of that intuition and translate it in terms of lower mental analysis.

If this interpretation sounds plausible, the question arises as to the attitude of the followers. If Krishnaji has "bottled up" the special inspirations of the hidden truths of life, and reduced himself to the position of an ordinary man, then his followers must "bottle up" their credal conceptions of Krishnaji, and lead great lives with no other incentive than the simple love of fellow beings. The insistence on Krishnaji as the World Teacher refracts a lay-man's mind along side-channels. Instead of considering his message, people begin to enquire about his occult credentials. This is a danger which those who believe in the new teachings would be happy to avoid.

N. Yagnesvaran



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I

CRITICISM BY MR. AUGUST BETHE

ALL the leaders of our Society, from Sinnett to Jinarājādāsa, have affirmed that the ultimate particles of our Solar system do not consist of matter, but of its very opposite, of nothingness (the void). They hold that the Logos breathes into *Mūlaprakṛti*, thereby causing the formation of small bubbles, which are said to be the ultimate particles of our Solar system. Being completely empty they are called Koilon, emptiness. In support of this theory a quotation in *The Secret Doctrine* is referred to: "Fohat digs holes in space."

With the help of the index I have hunted through the whole book in order to find this quotation. But although I carefully examined all the 58 passages treating of Fohat, I could not find such a quotation and, provided the index is complete, I maintain that none of the three volumes contain it. Moreover the references to Fohat do not in the least lend support to the above theory of Koilon or any other theory resembling it, rather the contrary. Nowhere is it stated that Fohat *creates* matter in *Mūlaprakṛti*, on the contrary all passages affirm unmistakably that Fohat gathers the *already existing* matter and shapes it into worlds. The most striking passages are found in the *Book of Dzyan*:

Fohat ruft die unzaehligen Funken zusammen und vereinigt sie.¹

¹ Stanza V. 2 Fohat . . . calls the innumerable Sparks, and joins them together.

and :

Fohat collects the fiery dust.¹

The only passage which seems to indicate a process similar to the digging of holes in space is found in *The Secret Doctrine*:

Der grosse Atem gräbt den Raum entlang sieben Gruben in Laya, um sie während des Mānvanṭara kreisen zu lassen;²

but the sentence immediately preceding it shows how this is to be understood :

Wenn von Fohat gesagt wird, dass er sieben Layazentren hervorbringe, so bedeutet dies, dass das grosse Gesetz seine ständige Bewegung an sieben unsichtbaren Punkten innerhalb des geoffenbarten Weltalls modifiziert.³

A Laya Centre is defined in the next following and in many other passages as a point in space, at which the eternal motion is neutralised, *i.e.*, arrested, in order to become the centre of a new world⁴ and since seven such points are mentioned, it is evident that the formation of the seven principal planets of our Solar System is referred to.

It follows that the theory of Koilon cannot be found in *The Secret Doctrine*, because it contradicts the Ancient Wisdom and the *Book of Dzryan*. Moreover it is contrary to the much more important theory of the sevenfold Kosmos. If there is such a thing as Kōilon, the sevenfold Kosmos cannot exist—there cannot be any Kosmos. Beyond the Solar System there is mere chaos, *i.e.*, the space filled with *Mūlaprakṛti*. If the matter of the Solar System proceeds directly from *Mūlaprakṛti*, the space beyond them has no division into spheres and sub-spheres.⁵ It contains merely root-matter,

¹ Stanza VI, 4.

² Vol. I, p. 171. The Great Breath digs through Space seven holes into Laya, to cause them to circumsgrate during Manvanṭara.

³ Vol. I, p. 171. When Fohat is said to produce Seven Laya Centres, it means that . . . the Great Law . . . modifies, its perpetual motion on seven invisible points within the area of the Manifested Universe.

⁴ *S. D.*, I, 168.

⁵ *S. D.*, Vol. III, pp. 551-600.

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no kosmic Gods and no forces, only *Parabrahm*, and the Solar Logos would directly proceed from and return to *Parabrahm*.

This being the conception of the Vedānta and of Esoteric Buddhism it is clear that the theory of Koilon belongs to them. The quotation "Fohat digs holes in space" is *not* found in *The Secret Doctrine*, it is a theory of the Vedānta and of Esoteric Buddhism, and does not form part of the Ancient Wisdom and consequently of Theosophy.

According to *The Secret Doctrine* Fohat gathers the fiery-gaseous dust of extinct worlds and shapes it into new atoms for the building of a new Solar System. As long as this force holds the new atoms in their structure they continue to exist; when it withdraws they return to their original state. The theory of Koilon has probably arisen through mistakenly connecting the above actual process with *Mūlaprakṛti*, with which it has nothing to do, as it is a question of physical matter.

Since *The Secret Doctrine* only mentions the formation of physical matter, keeping silent about finer matter, one might object that it does not disprove the correctness of the above quotation. But in the *Book of Dzyan*,¹ it is written that Father-Mother create the Universe by spinning a web of the two substances (spirit and matter) of *Svabhava*, the root-matter, from the Spirit down to the shadowy end of (dense) matter, which means that all matter of the Kosmos, not only of the Solar System, is gradually evolved from the root-matter, from the finest to the densest.

It seems, therefore, that we must decide which doctrine we wish to follow. If we hold to the theory of Koilon we are obliged to deny the Ancient Wisdom and the *Book of Dzyan*, we are no longer Theosophists, *i.e.*, followers of *The Secret Doctrine*, but Vedāntists. If, on the other hand, we wish to

¹ Stanza III, 10.

remain Theosophists we cannot adhere to the theory of Koilon, because the two are incompatible.

AUGUST BETHE,
President of the Theognostic Lodge.

II

REPLY BY C. JINARĀJADĀSA

The letter of Herr August Bethe is correct in one particular. It is quite true that nowhere in *The Secret Doctrine* is it said that "Fohat digs holes in space". What is said in *The Secret Doctrine* is that Fohat,

the Great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara.

The statement of the investigators into Occult Chemistry that "Fohat digs holes in space" was due to their being reminded of this action of Fohat as they observed the "bubbles" in Koilon. They saw that the ultimate unit of matter of the Solar System was this bubble, which was of no substance such as we know, but seemed to be an emptiness surrounded by substance. Evidently the substance, which was called by them "Koilon," was either the æther, or the prototype of the æther, of modern science, and the bubble was the negation of this æther. Such a startling discovery at once reminded them of *The Secret Doctrine*, and the action there described of Fohat digging into space to make Laya centres. Certainly in future I will modify the statement that "Fohat digs holes in Space," at least to the extent of not suggesting that the statement comes in *The Secret Doctrine*.

Herr Bethe, however, has not evidently carefully read the article on "The Æther of Space," which comes as an

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appendix to *Occult Chemistry*, or he would not have made the statement regarding the bubbles that "being completely empty, they are called Koilon, emptiness". It is *not* the bubble which is called "Koilon" (emptiness), but the substance which surrounds the bubble.

In the article on "The Æther of Space," it is pointed out that the highest type of clairvoyance at the disposal of the investigators brought to their cognition a substance pervading the universe, which seemed to have some of the characteristics of the æther of science. This substance seen by the clairvoyant fills all empty Space, and the investigators, somewhat unfortunately, termed the substance "Koilon". I say "somewhat unfortunately," because the Greek word Koilon means "emptiness," that is, the negation of substance, whereas the investigators use it for a substance which fills all Space. It would have been far better to have used a word which suggested not emptiness, but rather, fullness, for what was noted is a substance which pervades entire space.

Then it is pointed out that this Koilon substance is probably somehow related to the primordial substance *Mūlaprakṛti* but that no knowledge is obtainable as to the stages between the substance Koilon and that Root-Matter.

Having then established the existence of the remarkable substance Koilon, which is the very antithesis of what we, with our physical senses know as matter, the investigators then proceed to describe the bubble in Koilon as the true emptiness, for it is a negation of Koilon or the Æther.

It is the lack of understanding of what the bubble truly is which makes Herr Bethe think that there is a contradiction between Dr. Besant and Bishop Leadbeater and *The Secret Doctrine*, for the bubble, instead of being nothingness, in the sense that it is an absence of anything, is the manifestation of Fohat, the Great Breath. The two following paragraphs

from *Occult Chemistry* will explain the nature of the bubble as seen by the investigators.

What are they, then, these bubbles, or rather, what is their content, the force which can blow bubbles in a substance of infinite density? The ancients called that force "the Breath," a graphic symbol, which seems to imply that they who used it had seen the kosmic process, had seen the LOGOS when He breathed into the "waters of space," and made the bubbles which build universes. Scientists may call this "Force" by what names they will—names are nothing; to us, Theosophists, it is the Breath of the LOGOS, we know not whether of the LOGOS of this solar system or of a yet mightier Being; the latter would seem the more likely, since in the above-quoted occult treatise, all visible suns are said to have this as their substance.

The Breath of the LOGOS, then, is the force which fills these spaces; His the force which holds them open against the tremendous pressure of the koilon; they are full of His Life, of Himself, and everything we call matter, on however high or low a plane, is instinct with divinity; these units of force, of life, the bricks with which He builds His universe, are His very life scattered through space; truly is it written: "I established this universe with a portion of myself". And when He draws in His breath, the waters of space will close in again, and the universe will have disappeared. It is only a breath.

To me the article on "The Æther of Space," with the conception of the bubble in Koilon, came as a most illuminating revelation. For it showed that the universe which we contact through our senses as "matter" is really built up of units of consciousness, the units of the Great Breath. All the planes of the solar system, then, since they are made of the ultimate bricks of matter, which are the bubbles, are in very truth a garment which veils the consciousness of God. The proton and the electron are then only veils over units of Divine Consciousness, both of the Primordial Logos and the Solar Logos.

I fail to see in what way this conception which is offered by the investigators of Occult Chemistry contradicts *The Secret Doctrine*. *The Secret Doctrine* is discussing the action of *Fohat* on *Mūlaprakṛti*; the investigators are describing the action of what they take to be *Fohat* on a substance which is presumably several removes in descent from *Mūlaprakṛti*.

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At any rate, the discovery of the investigators gives a solution to a most difficult problem in physics, and makes a bridge between the Ancient Wisdom and modern science.

Melbourne, March, 1928.

C. JINARÁJADĀSA

We are all brothers between the Four Seas.

Confucius

THE One bethought Him to make man
Of many-coloured dust,
And mixed the holy spirit
In portions right and just ;
Each had a part of mind and heart
From One Himself in trust.

Thus came the brown and yellow men
And black and white and red,
So different in their outer look,
Alike in heart and head,
The self-same earth before their birth,
The self-same dust when dead.

This remarkable poem, by Pai Tashun, a Chinese poet, was translated by Dr. Frederick Paterson, in his collection of Chinese lyrics.

SCIENCE AND LEADERSHIP

By A. F. KNUDSEN

UNDER this heading there is a good editorial in *Nature*,¹ from which we take some quotations. It decries the tendency to extreme specialisation, with which we heartily agree, and finds that: "Only the comparatively few forsake the paths of specialisation and find scope in leadership and control for the exercise of the particular qualities of mind engendered by the study of science." Then again: "The revolt against the old-fashioned classical education was successful because . . . it encouraged the worst forms of pedantry: it was dehumanised. The teaching of science is suffering from the same disease."

The Massachusetts Institute of Technology, my Alma Mater, started a general course in 1890, that turned out some most successful men along this line of leadership. It is, as above intimated, the teaching, the method, the failure to take in the whole man, that is at fault, and Science as a body is as responsible for that as the school-teachers are.

But let us return to our subject. "The influence of scientific discovery upon man's outlook and activities is too often ignored by teachers of science. They incline to look at their several subjects from the inside, and thus not only lose sight of the unity of purpose of the whole range of scientific study, but also fail to appreciate the important

¹ February 18, 1928.

impacts of this study upon our common stock of ideas. After discussing Prof. W. A. Bone's wish for a seven years course in science, of which only the last four were to be years of specialisation, we get to the remedies."

"What is most needed at the present time is . . . broadening the basis of instruction in science, particularly by the inclusion of biological studies, to extend the mental horizon of the pupils.. Most of us will subscribe to the view that no person can be considered well educated who lacks the equipment to discern the principal forces which are operating to mould our environment. Undoubtedly some knowledge of science and some training in scientific method are essential for such discernment . . . It is doubtful whether any one who lacks the capacity for independent and perspicacious inquiry should be entrusted with the cares of leadership."

The suspicion with which the men of affairs look on "an expert," is commented on, for it is founded on fact, and only a better type of scientist can wipe it away. But the State and the Civil Service must come into the realm of the truth-seekers. Science is wise in its dictum that economics and state-craft are not sciences, but that is the fault of the men and the masses. Someday, we venture to hope, there will be a wish for science in Government and in Commerce.

We agree with the tone of the whole editorial, and are already doing our share, for the time is coming when the people of Europe will not stand the present nonsense any longer. When the editor of *Nature* dares tell the truth that, "the State machine is activated by bias" and that "the prejudice, however, should be attributed to the expert's virtues rather than to his vices," it is time action was taken. Showing that the politician and the lawyer are mere subjective timeservers, he says "the scientific expert cannot be expected to be so accommodating." All that we would ask of our

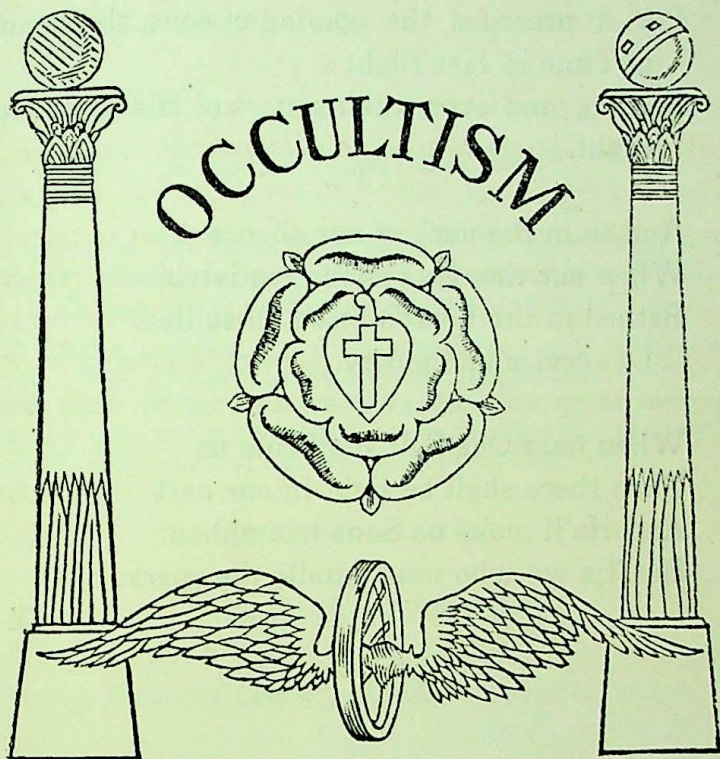
scientific confreres is an extension of the field of Science to cover all human relations. It is a big order, for it means allegiance to truth, and love of truth is not *taught*, it can at most be fostered.

Picture the British Empire in imagination with: "scientifically trained (anthropologists?) men as governors of our non-self-governing dependencies (*e.g.* India)." And in addition: "far more members of the House of Commons who have . . . interest in science and faith in its methods." The last is the crux, the methods of truth, of Natural law, are not beloved of the present generation of greedy men. The powers that be prefer the "legalistically minded adviser". Strike—the time is at hand!

A. F. Knudsen

WE feel we are nothing—for all is Thou and in Thee;
 We feel we are something—*that* also has come from Thee;
 We are nothing, O Thou,—but Thou wilt help us to be.

TENNYSON



FIAT LUX

By D. E. O.

'Twas timeless and formless and lightless
 When the Voice of the Silence spoke
 From the ocean of darkness and quiet
 And out of the stillness awoke
 The sound of the forming of matter
 The beauty of dawning light.

Then was born of the infinite atom from the sound-
 rippled waves of space

Molecular moisture whose friction was manifestation
in essence

For it presaged the coming of eons, the heart beats
of Time in Her flight

Soaring and ever waking stars of His Love from the
night.

And so in the dark of our silence
When our thoughts shall creative be
Bathed in the heart's blood all selfless
Of service and purity.

When only Our Self shall rule us
Then there shall be light in our dark
And He'll make us Suns triumphant
But 'tis we who must kindle the spark.

D. E. O.

A GREAT EXPERIENCE

The primary fact of an experience is the experience, which none can alter or take away while life and memory last, though all may analyse it, all may try to explain it, and even repudiate it.

That is the peculiarity of all experience or of all states of consciousness. We all know some state of consciousness, even our own every-day state which we never even question, never seek any proof of. But that does not prove that this every-day state of consciousness of ours is the only state of consciousness there is.

A VISION SPLENDID

THE FACE IN THE SKY

Why I know the Leader of Leaders is near (or here).

By F. A. (An Australian.)

RETURNING one evening (1921) from visiting a hospital and feeling very spent and hopeless on viewing so much misery in the world, with its disgusting poverty side by side with its even more disgusting wealth, my very brain seemed to lift in a sudden mental cry for help ; an unvoiced despairing appeal for some great Leader to come to the world's rescue. We had no leaders to guide us out of the quagmire in which the world found itself.

O for a Leader ! A mighty giant of the people ! Where was he ? and when would he come ?

Suffering with insomnia I did not expect to sleep any better that night ; but a great peace and quiet suddenly descended upon me ; my hurt mind seemed to receive some hidden balm ; my brain and whole being suddenly relaxed ;

and as a mother brings comfort to a troubled child so was I feeling comforted, as though by some invisible force or presence, and I was asleep almost as soon as my head touched the pillow.

No sooner was I asleep, or away from my body on the bed, than I found myself very vividly awake and standing apparently alone, between two vast crowds of people. On my right hand there appeared millions, many millions of people; the whole world, as it seemed, on its feet; all rushing along as though on business bent, with here and there several groups outside that rushing sea that I mentally dubbed the unemployed.

On my left hand there was another great crowd though not nearly such a multitude as the sea of rushing bodies on my right. Thousands on my left; many millions on my right.

But the crowd on my left was turned right away from the world on its feet, looking in another direction entirely. That fact arrested my attention; so that I instantly asked of someone whom I cannot remember actually seeing, but why are all those people turned that way, and at once came the answer in a man's voice: Oh, they are looking at the Star in the East! The Star in the East! I echoed and immediately raised my head skywards to see if I could see any star. I saw a silver ball like a clouded sun!

But that is not a Star, I exclaimed, why that is like a little sun. And all at once there broke out above me soft and exquisite music. Then I suddenly woke up with the music in my ears: It was not finished, it was not finished! was my eager mental cry, fretful at waking so suddenly. But the thought, it was not finished, had barely escaped me, when I was put to sleep again.

Again I was out in the open. Again I seemed to be alone; but around me, in the distance, were several groups of people, all very quiet, and as it seemed, expectant and in a

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kind of twilight. I lifted up my face to the sky, as I often do, studying the Heavens, when I saw, in that vast space the pencilled outline of a face.

It riveted my attention; and as I gazed, that pencilled outline became more definitely outlined, until the features filled in and it became a life-size human face. And, strangely enough, I had seen that same dark face in the crowd on my left in the first half of my vision; in the second half, the same face was in the sky, life-size and the centre of a vast angelic throng gently moving in stately order. It was a thin, clean-shaven, very sensitive and gentle face; the face of a young Indian. And when that face became life-size, there was no sky left; from horizon to horizon was one vast shining procession of slowly moving and infinitely graceful forms. The greater forms nearest the Face; one vast roof of exquisite forms, where the blue vault of sky-line usually is, with here and there the head of a child peeping forth: "With cherubim and seraphim and all the company of Heaven" moving in glorious procession, all honouring the dark face in the centre; all following and surrounding Him in perfect order, whose dark human head, stood out life-size, their Leader and Master; the King of that glorious host, their "most holy and adored".

Were they singing their *Te Deum*, that Angelic shining throng to the King of all the Angels? Did the finely pencilled outline of the face in the sky represent the growing and training time of some great Disciple, culminating in the perfection of the full-grown man, represented by the life-size human head in the sky? The space in the outline gradually being absorbed until there was no space left, but in its place the perfect head?

Then, as I gazed, that which had appeared like a veiled sun, in the first half of the dream, blazed out suddenly, a soft, untwinkling, magnificent great Star near the Face. And

surely there is only one such Star? I have looked at the sky through a telescope and the stars there immediately became like great oranges suspended in space, with not a point about them. They are, of course, not as they appear to the naked eye at all. But no telescope could have changed the Star, that flashed out so definitely over that dark young head in the centre of that shining host, into a glowing ball for that Star was a perfect Star and five-pointed; its points projecting like long fingers and all rounded. There was nothing sharp about those points; nothing to cause the least unpleasant thrill, for every point was softly rounded like long beautiful fingers. That fact arrested my attention and I have never forgotten it. In colour, that Star was not silver or whitely shining like the vast host it shone upon, but it was of an exquisite yellow, soft and mellow, and it flashed out only once, directly that dark head became life-size and the Heavens a vast roof of softly shining forms. Only then did that wondrous Star appear with such authority, as though proclaiming: "Blessed is He that cometh in the name of The Lord!" the angelic host responding with their music, their "Hosanna in the Highest". Now, had that great Star been of the same colour as those softly shining forms, that appeared as a royal escort to the Kingly Head in the centre, it would not have been so easily seen. But it flashed forth softly yellow, over the whitely shining host and the dark head of their Leader.

And some in the groups standing about, saw that perfect Star blaze out too, for they exclaimed aloud: The Star in the East! The Star in the East! And some must have seen too that vision splendid, for they joyously cried: The Christ is Come! The Christ is come! and some fell on their knees; others ran following the Face; and I ran following the Face, until I found myself among a group of strangers, and I was trying to make them understand that the Christ had come, and their indifference and my distress at their indifference woke

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me up. And as I lay, not fully in the body, but wondering greatly, I seemed to suddenly see the clouds in which He would come: The very clouds I had but just now encountered myself: Clouds of indifference, of pride and prejudice, of suspicion and superstition, of class and colour antagonism, of envy and jealousy, of ignorance and arrogance; all the clouds in fact that He came into before, when He used the body of that other Eastern disciple, Jesus of Nazereth, await Him again. And this time with the "clouds" of the modern Press thrown in. The barbs of cartoon and ridicule, of malice and of slander! The demand to crucify Him. Crucify Him! once more, though in the modern way.

Can it be that such a modern crucifixion awaits the Lord of Love and Wisdom once more, should He, in His ineffable compassion again descend to walk and talk with man?

Yet what else could it mean? That Vision! That Star of Love and Power flashing out, with such authority and approval in its sudden flash? What could it portend, that great spiritual Star, unless as of old, it marked, in the inner planes of Life, the near advent of a Giant indeed of the people, a mighty Spiritual King, coming once more to this His kindergarten school? Then surely the world is ready for promotion, what else could such a vision, such a Star mean, flashing over such a "Company of Heaven?"

Once again this year (1927) while away from my body in sleep have I seen a wondrous Star blaze forth. But this time it appeared with long rays projecting from a centre just like a Host. And strangely enough that Star with its rays of scintillating light, pouring forth in every direction, appeared, not shining from above like the softly yellow, five-pointed Star in the first vision, but was set in a beautiful landscape on earth, flashing its golden rays in every direction. That is all I remember. The lovely landscape and then the great Star, suddenly flashing like a golden sun, into it.

Could it have represented the risen Star on earth? Has the Leader come?

Did that vision and Star herald the approach of a mighty Spiritual Teacher, a "Son of God," about to cabin Himself or as much of Himself as is necessary for His purpose, in the prison of a physical body already prepared for Him, as of old, and thus in His ineffable compassion "becoming man" by limiting Himself in flesh, in order to "save" the world from the dangers of its own selfishness and ignorance, its suspicions and superstitions? By showing once again that love is the way for humanity; Love is the Truth; Love is the Life; the only Way, Truth and Life, the Nations of the world have never yet tried: the way of the Lord of Love? Surely it is time the Christian Nations gave up all pretence and at least tried His Way? Surely His Wisdom was infinitely greater than man's and His way the more practical and desirable, in that it leads to Peace and Righteousness. "Whenever there is decay of Righteousness, and and exaltation of unrighteousness, then I, Myself, come forth," says an ancient Scripture. The same Lord of every Scripture? The Lord of the Religions of the world? "On whatsoever road a man approacheth Me on that road will I meet him," says the great scripture. Oh, the divine tolerance and compassion of such a spiritual Teacher! The splendour of His greatness! The immensity of His limitless love! The sublimity of His humility!

"On whatsoever road." Surely tradition and superstition, walking with Him will drop their ancient fetters and step forth from the darkness into the light of His Truth and Love?

The writer very rarely dreams, but when I do dream it always seems more than a dream, for it is such a vivid consciousness, while away from the body in sleep, that, by contrast, the state of consciousness when in the body or "awake," is as night is to day-light! Hence, I felt urged,

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somehow, to write down this great dream or experience whilst out of my body in sleep, for it was so prompt and vivid that it is unforgettable. It seemed such a wonderful answer and so utterly unexpected, such a message or presage of something to happen in the near future, that I feel I want to broadcast it, to shout it from the house tops. For, surely, such an answer to a mental cry of despairing longing for help for the suffering world must mean that the Helper is coming? What else can it mean? Great Leaders of Wisdom and Love have come to us before, why not again? To the modern world as to the ancient? That Vision is like a picture riveted on the memory so that it can never be lost, and that one may turn and look to at will, for it was a vision so real, and so truly splendid that no lapse of time dims its vividness. It is six years, or so now, since first I was shown that vision, while away from my body in sleep. I brought it back with me impressed on my brain, and it has proved a memory that has never faded and it made such an impression upon me that I wrote it at the time to absent friends and I have repeated it to others verbally and after six years I reproduce it for it is as vivid to-day as the night on which it was shown to me. And I feel urged to pass it on, that others may share it and so watch, with me, the march of coming events.

Now, strangely enough, it is the pencilled outline of the face in the sky, in the first half of the vision, that still arrests my attention the longest, because it seemed to stay there so long. Could it have been a symbol of the coming Helper and Leader in his infancy and youth?

Then, with a sudden sweep, as from some invisible hand, it became more definitely outlined with a thicker, blacker outline. Then came the gradual filling in of the space between the outline. Slowly was the whole space absorbed, by finely shaded and indistinct features, until suddenly by some invisible hand the whole dark head was complete and startlingly

distinct! It was as though some invisible painter was slowly painting in those features, with soft shades at first, absorbing the space until, with a final sweep, the whole head was brilliantly complete.

The Star was evidently veiled in the first half of the vision, for it was then not a Star, but exactly like a small clouded sun shining softly, but not ready to blaze out yet. But in the second half, the whitely shining little ball revealed itself as a perfect, five-pointed, great Star, flashing out suddenly over the completed head and the great Company of Heaven. While that head was not yet complete the Star was veiled! When the head was perfectly complete forth flashed the perfect Star over the Head and whole Angelic throng.

And I have never seen on earth a yellow quite like that Star. It was not golden like the golden sun that flashed into the exquisite landscape last year (1927) and on the earth. It was a deeper yellow though very soft and mellow. It seemed to bring a sense of power in its sudden flash. I felt it thrill through me as I gazed. That sense of hidden power and authority, the suddenness with which it shot forth when the head became complete and surrounded by that vast company of Heaven.

It is so difficult to describe a vision with words. And it must be just as difficult to paint one with brushes. I have not got all the details even yet. I remember the young Indian in the first half of the vision was sitting next to a much older Indian (Mr. Jinarājādāsa in fact). Their dark faces stood out from the rest of that great throng, whilst in the distance and above the crowd, there suddenly appeared the venerable white head of Dr. Annie Besant, the present-day John the Baptist! For does she not exhort the world to prepare for the Coming of the Lord? And has she not tried all her life to "make His path straight" for the new Coming and the purpose of that Coming?

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How does she know He is coming? How did John the Baptist know in his day? And he was one only, heralding the Coming. To-day there are many thousands. "Behold I come quickly." Even so come, Great Lord of Love. "Blessed is He that cometh in the name of the Lord. "Hosanna in the Highest." Glory to God in the Highest; on earth peace to men of Goodwill.

I will leave it to you to decide, if I may claim to have seen a vision, and to have been spoken to in a "dream," which I had the good fortune to remember so clearly when back into my waking state of consciousness? Where is a man's consciousness when he is away from his body in sleep? He comes back to it in the morning and then the body can get up. It cannot get up without its owner. Sometimes we bring back with us a very vivid recollection of where we have been and what we have seen while away from our bodies, though, more often, we bring back nothing in our brain memory, not being sufficiently master of the mechanism of our "house of flesh" to bridge the step between the reality of our state of consciousness when in the body, and the even greater reality of the greater state of consciousness when out of the body. If we could do that always and permanently, the powers necessary for perfect freedom of consciousness and of observation would be our every-day powers by natural self-development or evolution, and hence death itself would be without its sting. This must be what is meant by the words, "Death is swallowed up in victory," the victory over the illusion that life ends when we cannot get back to our body (as we can when only asleep); by personal knowledge all bridges of separation must be crossed by the powers within each of us. The Christ Himself cannot cross our bridges for us. He can only point the way by which we may all learn to cross them ourselves and more rapidly. But He cannot do our work for

us. Of what use would that be, even if He could do it, any more than the mothers who keep on doing everything for their daughters really help those daughters. The best way to help is to show them how to do the work first, and then insist that they shall learn to do it themselves. The wise and really loving mother acts so; and so, surely does the Christ or any other great spiritual Helper? Teaching us how to cross the bridges that separate us from Him; not crossing them for us. The Christ within each one of us has to do His own work, in order to achieve at-one-ment with the Christ without? Then, and only then, can we possibly be one with Him in knowledge, Wisdom and Love, fulfilling His exhortation and command to become "perfect even as your Father in Heaven is perfect".

A tall order surely? But it is comforting to know He did not say we were to achieve such a stupendous height in one brief life. There is plenty of time allowed us though surely none to waste?

F. A.

THE MASTERS ON THE WILL¹

By TWO STUDENTS

IN order to comprehend the teachings of the Masters, at the time when they gave the suggestion of this study, as to the Will, we have temporarily to forget subsequent developments in Theosophical illumination and speculation.

It is customary now to correlate the Will with the *ātman*. But in the first *arhat* teachings, the element of personal deliberate volition does not appear at the *ātmic* level. The *ātman* is stated to be :

a simple spiritual entity—an unconscious seventh principle, with the germs of the other six principles lying latent and dormant in him.²

The seat of the supreme energy in humanity is in the *Buddhi*. This energy is :

latent when wedded to *Ātman* alone, active and irresistible when galvanised by the essence of *Manas*.³

The *buddhic* energy is not volitional on the lower planes, but reacts to impulses from without. *Ātman* and *Buddhi* together form :

the eternal imperishable but also *unconscious* "Monad".⁴

Its awakener is :

the highest attributes of the fifth—the animal soul.⁵

¹ Summary of a lecture in the Brahmaviḍyā Āshrama, Adyar, in a course of studies of the philosophy of the Will, as suggested by the Chohan K. H. in 1882. References are to pages in *The Mahātma Letters to A. P. Sinnett*.

² See also THE THEOSOPHIST, Vol. XLIX, January, pp. 523-5; and February, pp. 640-1.

³ P. 341.

⁴ P. 104.

⁵ P. 105.

These "highest attributes" of the fifth principle, or "essence of *manas*," are what is now called the higher *manas*. The *Ātman* and *Buddhi* remain outside the realm of manifestation. After an incarnation is completed, the higher *manas* returns to the *Dhyān-Chohans*. At this level the personal Will has no place, since its nature involves attractions and repulsions and a varied environment providing alternatives for the exercise of choice.

Such is the inference with regard to the location of the personal will. But we are not left only to inference. It is plainly stated that :

the whole individuality is centred in the three middle or third, fourth, and fifth principles. During earthly life it is all in the fourth, the centre of energy, volition—will.¹

This fourth principle is *kāma*, and its relationship with the will is emphasised in the statement that after incarnation its external form, *kāma-rūpa*,

recommingles with Universal *śakti*—the will-force or universal energy.²

The focal point of the Will is therefore within the empirical personality. In front of it stands the challenge and invitation of the external life, presented to it through its three outer principles—the *jīva* or life-principles, the "fluidic double" and the "gross body". Behind it stand the passing experiences of the lower mind corrected by the higher mind. The office of the Will is to put into action the decisions of desire and thought. These (*kāma-manas*) are not, jointly or severally, the will itself: they are its seat. The will is a capacity for deliberate action which is inherent in humanity.

. . . man is a creature born with a free-will and endowed with reason, whence spring all his notions of right and wrong . . .³

¹ P. 77.

² P. 72.

³ P. 211.

It is obvious that at birth there is not completeness of will and reason, but the capacity for both. The incompleteness of the will is indicated in statements to the effect that the will is not always operative, and can be set in motion;¹ that faith or unfaith can help or hinder the will to arouse itself;² that it can be gradually developed³ and set in a right direction.⁴

Clearly a will that needs development and direction and can be hindered, is not a *free* will in the absolute sense in which the term "free" is generally used. Indeed the responsibility of humanity for its actions, which is usually held to be contingent on the possession of "free-will," is not a teaching of the Masters. Responsibility arises, according to the *arhat* teaching,⁵ when spirit and matter become equilibrated. It is then that conscious humanity, operating in a world of variety, is faced with alternatives of action. Choice of action does not arise in the action, but behind it in the reason. Intelligence, says a Master⁶ makes man the one free agent in nature. The Masters use the common phrase "free-will," but their clear statements, as to the character of will, rid it of the capriciousness implied in an absolute freedom. They teach that while the Will shapes causes, it is so far from being free that it cannot control the consequences of such causes, which consequences become the Masters of those who will them⁷ and therefore condition their future efforts to carry out their will. They put the matter succinctly into a phrase:

Volition and consciousness are at the same time self-determining and determined by causes.⁸

¹ P. 342.

² P. 351.

³ P. 266.

⁴ P. 144.

⁵ P. 77.

⁶ P. 57.

⁷ P. 5.

⁸ P. 76.

Such is the *arhat* teaching on the Will in embodied humanity. This is, from the standpoint of life, its normal aspect. But there are certain activities of the will, according to the Masters, which are not merely volitional reactions to outer impacts modified by desire and reason. The will can be exercised creatively.¹ It can extend the period of life.² Increased fervour of the pure will can avert threatened catastrophe.³ Adepts can accommodate nature to their needs by, for example, turning cold to heat⁴ and can arrest the process of death.⁵ The Buddhas can, at will, create bodies for their use.

Both the normal and supernormal exercise of will has an ultimate control in cosmic law :

All these planets will be physically disintegrated in the *pralaya*, yet not destroyed; for they have their places in the sequence of evolution, and their "privations" coming again out of the subjective, they will find the exact point from which they have to move on around the chain of "manifested forms". This, as we know, is repeated endlessly through ETERNITY. Each man of us has gone this ceaseless round, and will repeat it for ever and ever. The deviation of each one's course, and his rate of progress from Nirvāṇa to Nirvāṇa is governed by causes which he himself creates out of the exigencies in which he finds himself entangled.⁶

Within the solar Manvantara the number of existences or vital activities of the monad is fixed, but there are local variations in number in *minor* systems, individual worlds, rounds and world rings, according to circumstances . . . human *personalities* are often *blotted out*, while the entities whether single or compound complete all the minor and major cycles of necessities under whatsoever form.⁷

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¹ P. 20.

² P. 366.

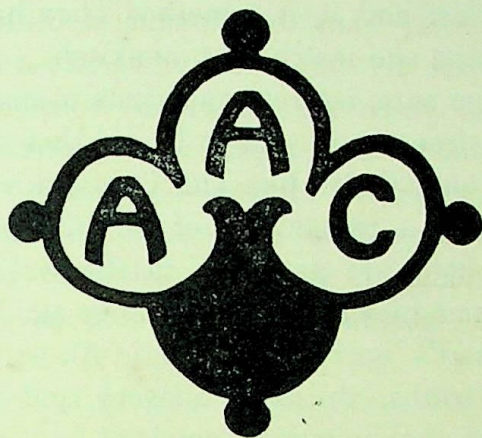
³ P. 268.

⁴ P. 140.

⁵ P. 130.

⁶ P. 67.

⁷ P. 82.



THE MAGIC FLUTE

AND THE LESSER MYSTERIES

MOZART'S MASONIC OPERA

(An Interpretation)

By ECLECTIC

LIKE his father, Mozart belonged, and was always warmly attached to the Masonic Order, that gold-mine of spiritual hints, and no doubt of spiritual influence too.

All Masons have a . . . link with the Head of all true free-masons throughout the world . . . and each can draw upon His power, and upon the reservoir of Masonic power on this planet.

Seers also inform us that at every great ceremonial a channel for spiritual forces (in the form of a very beautiful temple) is built of the subtle matter of the inner worlds, and at a certain point in the ceremonial a flood of spiritual influence is shed upon the people and the surrounding world through this inner-world temple-form. These ceremonials

are organised by Divine men, who know, and are masters of the inner worlds, and it is a method They have adopted for spiritually helping and instructing mankind.

It will, I am sure, interest musicians to know that Joseph Haydn was a freemason, and it is said that Beethoven also was. The Masonic Order, like The Theosophical Society, has, as its foundation, a recognition of the principle of Universal Brotherhood; both are gateways to the Greater Mysteries, and to the Elysian Fields of Immortal Love and Beauty, and we find that Mozart's opera, *The Magic Flute*, is a Masonic Opera. Deep truths, veiled in allegory and symbol, with a love story, and the Egyptian Temple of Isis and its rites, are the settings he chose for expressing the masonic ideas.

Freemasonry is one of the lesser mysteries, and all such are but a faint reflection of the Greater Mysteries—all come under the vast plan of the World Teacher and His august agents. That which is done in symbol in these lesser mysteries refers to an experience that the soul itself will undergo in due season, and it would be wise to seriously enquire what is implied in all these things.

In Mozart's day Freemasonry in Austria was banned by the Church and the ruling powers and the lodges were dispersed by armed force. At that time, at anyrate, the Christian Church seemed to want things entirely its own way, and claimed to be or wanted to be the only channel of spiritual forces—a quite untenable position for any organisation to take up. The Christ said He had other folds and other sheep, which saying reminds one of the teaching of that Indian Scripture *The Bhagavad-Gītā*. The Lord Kṛṣṇa there says :

However men approach me, even so do I welcome them, for the path men take from every side is mine.

It was the prophet Muhammad who said that :

the ways unto God are as many as are the souls of men.

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Mozart, who was a liberal and devout Catholic, used the device of keeping on record the idea of a Universal Brotherhood, of a truer and more liberal attitude to religion and life, also a knowledge of the soul's evolution, as revealed in Masonry, by referring to all that he could in this Grand Opera of his. For the foregoing reason, as well as the usual ones for masonic privacy, the masonic teaching had to be more or less veiled, and humorous incidents were introduced in the opera, but for our purpose these incidental aspects need not be dwelt upon.

In Masonry, as in The Theosophical Society, Christian, Jew, Hindū, Buddhist, Confucian, in fact all are welcomed who are prepared to acknowledge Brotherhood and abide by its tents.

In an article on *The Magic Flute*, we find that A. Andre-Gedalgé regards the flute as representing the Supreme Spirit in man—and it is important that we keep this idea and view of the flute in mind. Speaking of the music, she writes :

As to what the music of *The Magic Flute* is—how can one say other than that it is an Act of Faith? Mozart, the purest, the simplest, the wisest of the composers, never wrote so perfect a work. And the pearl of the composition is the March of the Fire and Water tests, during which the magical, soft, delicate sound of the flute alone makes itself heard.

It is significant that it is the voice of the flute that sustains the neophytes through all their trials. In other words, it is the power of the sounding of the Inner Voice, the Spirit or God within man, that the flute symbolises, that carries them safely through all difficulties. In English Freemasonry the tests of fire and water spoken of seem to be omitted, but in the Scottish rite and the rites of Memphis and Mizraim (now nearly extinct) we find, I understand, a recognition of them. Freemasons should keep their eyes open for these things, for they have deep significance.

Regarding the chief Priest Sarastro's invocation to Isis and Osiris prior to the tests of fire and water, we may point

out that Osiris, Isis, and Horus are the Egyptian Trinity, corresponding to the Father, the Son and the Holy Spirit of Christianity.

In the "Overture" to the opera, and soon after the opening of Act II, freemasons see a significance in the three isolated groups of chords that sound out so vigorously after certain preliminary music and somewhat military march-like themes.

An outline of the plot of *The Magic Flute* is as follows: Sarastro, the wise Egyptian Priest of Isis, has taken the girl Pamina to the Temple, for the humane purpose of releasing her from the evil influence of her mother, the dark Queen of the Night, who, with a Moor named Monostatos, a servant in the Temple, represent the dark forces of materialism and selfishness, opposed to spirituality. The Queen induces a young nobleman, Prince Tamino, to go in search of her daughter Pamina and free her from the power of Sarastro. Tamino eventually accomplishes an entrance to the Temple, but becomes the friend of the priest, whose mildness and wisdom he has learned to admire. The Prince and Pamina become lovers and are initiated into the mysteries of Isis and are, in the end, united in marriage.

The principal scenes and incidents are as follows. In the first scene we see Prince Tamino lost in a forest and pursued by a huge serpent, described as a monster of night, until, overcome by fatigue, he swoons. Three attendants of the Queen of Night appear and kill the serpent with their silver lances. They soon hasten away to tell the Queen of the noble Prince, thinking that in him they may have found one who might rescue the Queen's daughter and restore their old peaceful days again.

Papageno, a man whose occupation is to catch birds for the Queen, appears upon the scene, dressed in birds feathers. Tamino stops him and enters into conversation, asking if it

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was he who killed the serpent. He claims that it was and the three lady attendants of the Queen re-appear and place a padlock over the mouth of Papageno for telling falsehoods. They now show Tamino a miniature of Pamina sent by the Queen, her mother, and he falls in love with the image, and offers to rescue her from the Temple. He asks to be immediately led there, but now, amidst sounds of thunder, the Queen herself appears and promises her daughter's hand to Tamino if he rescue her. The Queen now retires with her ladies, but the ladies return and remove the padlock from Papageno's mouth, and the four sing a quartette in which these words occur :

Oh that the lips by falsehood tainted were locked by fate with iron spell ; instead of malice, strife, and hatred, this world in Brotherhood would dwell.

One of the lady attendants then gives Prince Tamino a golden flute and says :

Oh Prince, this gift take from my hand, 'tis sent thee by our Queen's command ! The magic flute from harm will guard thee, 'twill keep thee safe in every danger. Unbounded power it doth award thee, o'er passion wild, o'er strife and anger ; the mourner's tears it will assuage, 'twill move to love the coldest sage. Oh, a flute so wondrous hath greater worth than crowns or gold, for its tones can bring content, and fair peace again on earth.

Later in the opera it will become rather apparent to occult students that the late husband of the Queen was a high initiate, and it was he who made this most mysterious flute.

To Papageno is given a casket ; he asks what is within, and they answer :

A set of bells, full sweet and silvery. And can I play on them ? he asks.

Yea, none else but thou.

he is told.

Here again we have a hint of something deep in the inner nature of man. These bells represent parts of Papageno's own spiritual nature, hence it is he alone who can

make use of them. These things bring to mind the Voice that is heard in seven manners, referred to by Madame Blavatsky in her book *The Voice of the Silence*.

To understand the incidents in this opera, we need to keep in mind that all is symbolical, and that all concrete objects are simply images here on earth of some mental or spiritual conception or fact.

The next scene shows a splendid room in Egyptian style. Monostatos, the Moor, in whose care Pamina has been placed, tries to win her affections, but she cries despairingly, "Oh, who from him will set me free!" Papageno has now found entry, and the Moor, seeing a man dressed in birds feathers, thinks him the devil and flees for his life; Papageno seeing the ugly Moor thinks likewise, and also takes to flight. He however returns, and tells Pamina of Tamino's love and the plans for her escape.

Pamina asks, How high stands the sun?

Papageno answers, Towards noon.

And Pamina replies, Then not a moment must be lost; at noon Sarastro returns from the chase.

This scene ends in both singing a duet in praise of divine love.

Mozart's instructions for the next scene are :

A grave. At the back of the scene a Temple, over the portals of which are the words "Temple of Wisdom". A collonade of pillars leads from this to two other temples, on one of which is inscribed "Temple of Reason" and on the other "Temple of Nature".

It may certainly be implied from the names of these temples, that within them instruction may be had for the body and soul, and the illumination of the spirit. No doubt Masons will perceive other meanings also. We may note that there are three groups of musical chords; three temples; three lady attendants of the Queen; and three genii. Students of Theosophy and of inner things will sense that the three ladies of the Queen represent the lower triangle of man's

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constitution, the temporal part of him; and the three genii, the higher or spiritual part; the whole making up the Solomon's Seal symbol, the interlaced light and dark triangles. The Supreme Trinity is also indicated by the number 3.

You must imagine the Queen and her three attendants as non-physical beings and in their case, as said, as non-spiritual ones. Likewise the three genii are non-physical, but, in this case, are spiritual principles. All these characters rise from the earth or otherwise mysteriously appear, and in the case of the dark characters, they appear amidst thunder and lightning and such disturbances. We further see the occult nature of the story by noticing that Sarastro, the Master, as well as the Queen and the three genii have knowledge of what is going on in the minds of the other characters, even when they are not present.

Tamino and Papageno reached the Temple guided by the three genii. In reality it is their own spiritual principles, and their own stage of evolution that leads them to the Temple. The ladies say:

Three gentle spirits shall attend thee, shall help in need and counsel lend thee, in perils dire they'll lead ye true. Trust them alone in all ye do,

and it is from this point that the opera takes on a deep seriousness.

At the temple's entrance the "three beautiful, pure and wise genii" leave Tamino, impressing upon him to be "steadfast, patient, and silent," and Tamino sings:

What is this place? Where have I come? Is this of Gods or men the home? This fair sculptur'd gateway, these pillars of marble, bear witness that labour and art here inhabit; where Art's gentle magic dull sloth puts to flight, no vice long can flourish the soul to benight. I boldly will venture to enter the gate; my cause is a just one, my purpose is pure.

Knocking at the three doors, he is, in each case, refused admittance and makes no further immediate attempt to rescue Pamina, but holds a long conversation with a priest, who

tells him that no one is privileged to enter the temple whose heart, like his, harbours hatred and revengeful thoughts; we remember that he has plans for revenge upon Sarastro for taking Pamina from her mother.

Begging for news of her, the priest answers that he is forbidden, on solemn oath, to speak of her. Tamino asks—

When will the clouds of darkness vanish?

and the priest replies—

When thou art led by friendship's hand to enter in the sacred band; it, too, will lead you to an eternal union within the Sanctuary.

We note that entrance to the Temple requires certain qualifications, and this also is a hint of the existence of those inner, private orders that all the greatest spiritual Teachers of the race have founded, and that still exist, for the instruction of candidates who desire more knowledge of spiritual truths than is ordinarily available, in order that they may more truly serve their fellow men.

What Dr. Annie Besant says regarding the reason for the World Teacher's appearances is perfectly applicable here. She remarks that:

He comes . . . to give a new impulse of spiritual life to the world; to re-issue the inner teachings affecting spiritual life; to mark out again the narrow ancient way; to proclaim the existence of the "Kingdom of Heaven," of the Initiation which admits to the knowledge of God which is eternal life; and to admit a few to that Kingdom who should be able to teach others.

After this refusal of admittance to the Temple Tamino plays upon his flute, hoping it will reach Pamina's ears and heart. Wild animals come forth and listen to the flute, charmed by its tones. This, of course, brings to mind the stories of the Greek Orpheus and of the Indian child Kṛṣṇa and His flute. Papageno hears the flute and answers with his bells from within, and he and Pamina then attempt to escape, but are overtaken by the Moor, the servant in the Temple, and placed in fetters. Sarastro, the chief Priest,

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appears at this point, and chastises the Moor, who has been attempting to win Pamina's love, and decides that the lovers undergo a probation in the Temple; he will not leave Pamina to the evil influence of her mother. He knows that she desires truth and loves Tamino, whom she, now in rapture, sees.

The Master-Priest says to his associates:

Now lead these honoured strangers both into our Temple to be proved, there let their heads from sight be veiled, ere they pass through the sacred rite

and all the priests sing:

When virtue and beneficence inspire the great with counsel wise, then doth the heavenly reign commence, and mortals emulate the skies.

With these words the first act ends, and all that has so far occurred is but a prelude to the real purpose of the opera.

Act II opening, shows a grove of palms and Sarastro addressing certain of his initiated votaries; he says:

To you, initiated votaries of our great deities, Osiris and Isis, in solemn truth I here declare that ye are called together for a weighty cause. Tamino, a royal prince, stands at the northern gate of our Temple; he desires to rend his veil of darkness and penetrate the realms of light. Let us watch over and guide this noble youth.

What does it mean to rend one's veil of darkness and penetrate the realms of light? It is the mystery change that all the Saviours of the human race come to tell us of and help us towards. The natural man, the ordinary physical, emotional and mental being, one contacts each day is a being ignorant indeed, viewed from the Spiritual heights, from the vantage point of the deeper inner planes, and it is only as the bitterness and joy of ordinary life forges and refines him that the spiritual sunlight begins to create a window to shine through. Long is the journey and severe are the trials necessary before he becomes fully conscious that he is much more than his mind and his feelings—that these are but changing things and states—and when, by right living he has

become good and strong, a voice begins to speak in the stillness, a soundless voice; it is the Light of his Soul, the Sunlight of his Immortal Self, the Spirit, the Christ within him coming to birth in the stable, that is the ordinary outer man. From that moment the veil of darkness begins to thin, and sooner or later, the Light hidden deep within the temple of his bodies, will flood his being and he will know himself Divine and Immortal, and will commence that long refining and strengthening process that will end in full Divine stature, having gained which he will never more wander in soul-forbidden ways.

Continuing their consideration of Tamino,

the 1st Priest asks Sarastro: Is he virtuous?

Sarastro answers: Most virtuous,

the 2nd Priest: Can he be silent?

Sarastro: He can,

the 3rd Priest: Is he beneficent?

Sarastro: He is.

Then the Master Sarastro, addressing an official, called the Speaker or Orator, says:

And thou, friend, fulfil thy sacred task; instruct them in the rules of wisdom, to know their duty towards the gods and men.

Sarastro here sings his celebrated prayer to Isis and Osiris. The words to this truly noble invoking music on behalf of the Neophytes, are—

O Isis and Osiris, lead ye in wisdom's path this faithful pair!
Your blest protection now concede ye, strengthen their hearts when danger's near. Grant that they bravely bear the trial, and to their prayers give not denial, but have ye fated they succumb, oh grant them life beyond the tomb

We should note that in Egyptian as well as in other lands of the Ancient world, women were admitted to the mysteries, and in our day the same door is re-opened to them in Universal Co-masonry.

The next scene is in the porch of the Temple.

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The Speaker, addressing the Candidate, says :

What has impelled ye to seek entrance here ?

Tamino : Friendship and love.

the Speaker : Would'st thou venture thy life for either ?

Tamino : I would.

the Speaker : Wilt thou submit to every trial ?

and Tamino answers : Yea.

Vows of silence are required of Tamino, and of Papageno, who also enters for the initiation. The lady attendants of the Queen now appear and tempt the neophytes, but they answer very quietly :

We will not speak, we have learnt precaution.

A veil is now thrown over the neophytes, and they are led out by the officers.

We now have a scene in a garden ; Pamina is sleeping, and during sounds of thunder the Queen of Night rises from the earth. She discovers that Tamino has become a Servant of the Temple, so she requires that her daughter take the dagger she offers her and go and slay Sarastro. The daughter wishes to fly with her mother, but the Queen answers :

Alas, child, with thy father's death my power ended ; he gave the sevenfold shield of the Sun to Sarastro, who wears it on his breast.

We see from this that the Queen's late spouse was in all probability a high Initiate, passing on his office and power for another to wield. Pamina hesitates to do this deed, and the Queen sings in great agitation and impassioned feeling, the following words to her daughter :

The pangs of hell are raging in my bosom,
Death and destruction wildly flame around
Go forth and bear my vengeance to Sarastro
Or as my daughter thou shalt be disowned.
I cast thee off for ever, the ties of love I sever,
I spurn thee and renounce thee
If thou dar'st to brave my wrath.
Through thee, through thee, Sarastro perish,
Hear, hear, hear, gods of vengeance,
Hear a mother's vow.

The Queen now sinks into the earth and Sarastro appears. Pamina implores him not to chastise her mother and commences to tell him of her grief at losing her, but Sarastro says :

I know all, I know how she strays about the subterranean vaults beneath the Temple, brooding vengeance against me and all mankind . . . May heaven but grant the noble prince courage and steadfastness to fulfil his pious task, then shall ye both be blest, and thy mother return defeated to her castle.

He now sings, to one of Mozart's fine airs for bass voice, the following words :

Within this hallow'd temple, revenge and sorrow cease,
Here troubled doubts dispelling, the weary heart hath peace.
If thou hast strayed, a brother's hand
Shall guide thee t'ward the better land.

This hallow'd fane protects thee from falsehood, guile and fear.
A brother's love directs thee, to him thy woes are dear.
Whose soul abides in earthly strife
Doth not deserve the gift of life.

The next scene is a large hall. It is in this scene that strict silence is imposed upon the candidates, and here it is that Papageno succumbs. The three genii appear again and bring the flute and bells that will avert all woe and pain if the neophytes will use them in times of need. It is here also that Pamina appears before Tamino and commences *her* truly severe test.

She says to Tamino :

Thou here? Thanks to the Gods for leading me hither! but thou art sad—hast thou not a word for thy Pamina?

Tamino sighs and motions her to depart, and Pamina says :

What, I am to avoid thee? then thou love'st me no more?

Tamino again makes signs for her to leave him, and she says :

I am to fly thee, and know not why? Oh, this is cruel! worse than death!

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Here Pamina sings a very beautiful air, typically Mozartian, to these words :

Hours of joy for ever vanished, nought my hope can now restore. Love's delight, why art thou banished from my heart for evermore. Ah, Tamino, see my anguish, 'tis for thee alone I sigh, let me not in sorrow languish, oh, return, or let me die.

But Tamino remains true to his vow of silence.

The next scene reveals a vault below the Temple. Sarastro says, "Let Tamino appear!" and he is led in. Addressing him he remarks :

Tamino, thou hast borne thyself like a brave man thus far. Two perilous trials await thee yet. Give me thy hand. Lead in Pamina.

She is brought in, and asks :

Where am I? Where is my love?

Sarastro says :

He waits to bid thee a last farewell!

to which she replies :

A last farewell! Oh let me see him.

"Behold him" says the Master priest, and she exclaims "Tamino!", but all he says is "Stand back!"

The Initiator tells her that they part but to meet again, but Pamina doubts, and is almost distracted, in spite of Tamino assuring her that he is, and will remain, true.

The three mysterious genii again appear, and sing :

Behold the golden sun upsoaring, now night shall rend her veil; the clouds of error melt before him, and wisdom shall prevail, oh, blessed peace, upon us shower thy balm divine, thy holy power; let these but in our hearts arise, then were this earth a paradise!

At this point they sense Pamina's anguish. They feel that her trial is protracted too long and they are about to seek her. Pamina however, appears, her reason having nearly left her under the strain. She carries a dagger and attempts to kill herself, but the three Genii restrain and comfort her;

they succeed in convincing her that it is for her that Tamino keeps his vow of silence and endures the test. The reason for his silence the Genii are not permitted to reveal, but they assure her that :

two hearts in fond affection plighted cannot by man be disunited, in vain are threats, in vain is fear, to gods and men their cause is dear.

Thus do these invisible helpers save Pamina.

Now, two men in armour appear and say, in Tamino's hearing,

He who would wander on this path of tears and toiling, needs water, fire, and earth for his assoiling. If he can overcome the fear of grievous death he shall be lord of all that lies beneath, a ray of light divine shall flood his soul, to him is granted in this life to reach the goal.

Tamino answers them as follows :

I fear not death, I'll brave his terrors, let me be cleansed from mortal errors, at once the awful gates unbar ; I follow glad my beckoning star.

As both lovers are loyal, the gates are opened and the lovers meet in rapturous joy. It is now Pamina's turn to sustain and encourage Tamino in the last trials that await them, and she sings to him :

Though the ways be set with thorns, the rose of love thy heart adorns, the magic flute our hearts inspire, to bear us through the awful fire. My sire in hour and place enchanted did carve it in the gloomy forest, and o'er it breathed full many a spell, 'mid storm and thunder and lightning flash. Now come, awake the slumbering spell, all angry foes its voice can quell. The power of sound will guide us through, 'mid death and night 'twill lead us true.

The gloomy forest is the outer material world and the experiences the soul of man undergoes in it will gradually awaken the spiritual consciousness, symbolised by the flute—these experiences in the outer world are typified as storm and thunder and lightning, and this flute has the same significance as the mystical Alladin's lamp—a most deep significance.

They now pass through the gates, which close after them ; and are seen entering a mountain of fire, Tamino

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playing on his flute ; when they have passed through it they come forward, and sing together these words :

When deadly flames were hovering round us, our hearts were steadfast in the fire, oh grant the waves may not confound us, beyond the flood our souls aspire.

Tamino plays again on the flute, they descend to the waters and shortly re-appear.

One account of the Opera says that over the entrance to this Cavern of Initiation are the words :

Who dares the varied storms of yon dark realm to weather,
Made pure by fire, by water, earth, and ether,
Shall soar triumphant, conqueror o'er sin and death,
To heaven, an angel-priest of our true faith.
If at her shrine the suppliant humbly kneel.
To him shall Isis then her mysteries reveal.

The lovers have gone together successfully amid thunder, lightning and flood, through the tests of fire and water, and the last scene shows Sarastro seated on his chair or throne surrounded by his associates, with the successful initiates before him, in a hall of blazing light.

Papageno does not go through this final test ; he does not desire it ; he is satisfied with the ordinary pleasures of life and so does not enter for this final Initiation ; he also failed to keep his vow of silence—he could not guard his tongue, but was for ever gossiping and babbling.

In this last scene of all, Tamino and Pamina sing, in rapture :

Oh joy ! Immortal visions rise ! Great Isis doth award the prize,
and the company sing a triumphal chorus :

Rejoice, rejoice, ye noble pair,
The Gods on high have heard your prayer,
The Holy mysteries are thine ;
Come, enter the Sacred Shrine.

In the Blazing Light of the Temple all those assembled sing these concluding words :

To strong heart and constant doth Heaven give the crown, with
Beauty and Wisdom, Eternal renown.

And the curtain falls at these words by Mozart on the Eternal Verities; on the Soul's journey to Immortality.

I think we may say that we owe to Freemasonry a certain quality in Mozart's "Magic Flute" music, what we might call the quality of Brotherhood. In certain letters to his father, he indicates the deep impression that this sacred and mystic rite had upon him; it also removed from him all fear of death, for it had taught him some of the conditions to expect and how to prepare for them.

The whole opera represents in allegorical form, and, as taught in all the great Initiatory Rites, philosophies and religious ceremonies, the struggle of the soul against the powers of darkness and ignorance, and its ascent to Light and Masterhood. Purified and made strong by suffering and love, it attains to the highest wisdom. Therefore we see that Masonry is one of the lesser Mysteries, for in symbol is done that which, sooner or later, will be done in the Greater Mysteries, and in actuality, in the lives of all of us.

Eclectic

BRAHMAVIDYĀ ĀSHRAMA, ADYAR

PRINCIPAL'S REPORT ON SIXTH SESSION'S WORK¹

By JAMES H. COUSINS, D.LIT.

AT the closing meeting of the Āshrama the Principal, Dr. James H. Cousins, presented the following Report :

We close to-day the sixth lecture-session of the Brahma-vidyā Ashrama.

The work of the session has been exceedingly happy in its variety of interests, and has at the same time shown considerable advance in the Ashrama's special dharma of synthesising various expressions of knowledge and experience with Cosmic realities, and noting the inter-relationships not only between the inner and outer worlds but between the various phases of the manifested universe. This was specially marked in certain courses of lectures dealing with various aspects of psychology, culture in general, education, and literary criticism, in which the lecturers, through an inevitable though unintentional collusion, worked towards a unification of the terminology relating to the various grades in the processes of consciousness. The acceptance of the principle of the unity of life, with graded parallel phases of evolution in and between the kingdoms of nature and the human mind, is found to relieve the Āshrama student of the

¹ The sixth session was closed on March 31. At the morning meeting Bishop Arundale presided, and the Principal presented the Report of the Session's work. This is printed above. Bishop Arundale's address on the occasion will be published later. In the afternoon a social gathering took place, when Dr. Besant gave an appreciative and encouraging address on the Ashrama's work which will duly be published. Dr. Cousins, by authority of the President, handed over charge to Mr. Knudsen, who will carry on the work during Dr. Cousins' absence next session. A very important and interesting session's work is anticipated.

uncertainty and confusion which arises out of the illusion of multiplicity and complexity of the universe, and to substitute a sense of assurance, order, and ultimate simplicity in the world of study. Illumination and joy are the common experience of those students who have come into even casual contact with the Āshrama.

The largest and most important item in the session's work was the course of lectures on "The Will". In the sketch of the work to be attempted in the session which I presented to the President when, on her return from abroad, she visited the Āshrama on November 3, I indicated the august source of this special study and gave a preliminary syllabus of it. During the session we have been able to cover half of the proposed course. Elaborate notes, and in some cases complete scripts of the lectures have been made. These, with similar records of the remaining lectures, when put together, and revised in the light of greater knowledge of the subject and a fuller grasp of the similarities and divergences between the various expressions of it, will form a unique and most valuable contribution to world thought. In this study we were fortunate in having a German student, Fräulein Suzanne Liedtke, who presented the philosophy of Schopenhauer from his original writings. We were also fortunate in having a student of the German language, Mr. Knudsen, who summarised the philosophers of Germany from their own language. It is interesting to note in this connection that Schopenhauer's knowledge of the philosophy of the Upanishads, which so profoundly influenced his own thought, was derived from translations from the Samskr̥t made by the Muhammadan Prince, Darashikoh, son of the Emperor Jehangir and grandson of the sixteenth century Theosophist, the Emperor Akbar.

The return visit of Dr. and Mrs. Handy brought much enrichment to the Āshrama. Their own delight in contacting

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the Āshrama's ideal and method in the previous session was reflected in the enthusiasm of discovery with which they presented their lecture courses. Dr. Handy gave eight lectures on "Culture, its Forms and Life," and we hope that the course will ultimately make a book of ethnological pioneering on a level not before attained by that science. Mrs. Handy gave six lectures on "The Drama of the Future," and this enquiry towards making drama not merely a representation, but a reality as it was in the ancient mysteries, will also, we hope, be published. It may here be remarked that much of the Āshrama's study was explicitly futurist in the best sense of that term. Other courses were implicitly so; and all, whether concerned with the ancient or modern, the concrete or abstract, were inspired by the search for the reality of things.

Among the new contributions to the Āshrama's work may be mentioned Miss Barrie's most important course on "Evolutionary Psychology". In this course, which we trust will be completed next session, Miss Barrie has started out on a survey of psychological truth based on her own long experience, reading, thought and vision. The result will be a clarification of a branch of science which is of the utmost importance to human progress, but which, as at present interpreted by unilluminated experimenters, is inadequate and a misnomer.

Mr. M. S. Sundara Sarma's course on Indian Art covered ground already traversed by himself and others in other sessions. But his contribution may well be regarded as new on account of its original point of view and the challenging interpretation which he puts on matters of history and technique. Mr. Sarma's combination of scholarship and speculative daring should yield valuable results in the exposition of Indian Art. It is expected that in the next session he will put into systematic order the studies which in the present session have been dealt with more or less impromptu, and particularly that he will embark on a much needed and exceedingly useful

interpretation of the psychology of Indian architecture, sculpture and painting.

Mr. Knudsen's lectures on Geology were practically a fresh presentation of a study begun last session. His interpretation of geological phenomena in the light of Theosophy is a unique and enthralling study. It is hoped that the course will ultimately take its place among the text-books now being prepared for the Theosophical World-University. Other groups of lectures are included in the detailed list which space prevents publishing here.

The summary is as follows:

Theosophy	...	...	...	2
Religion	...	...	...	11
Philosophy	...	...	...	44
Literature and Arts	...	...	...	59
Science	...	...	...	96
General	...	...	...	6
Total (of which 80 were repetitions and 138 new)				218

In addition to the foregoing there were fifteen lantern lectures dealing chiefly with art topics. A morning was spent in practical demonstrations with physical apparatus, microscope and spectroscope. General impromptu discussions were held on eight evenings and proved very helpful in expression. Mrs. Handy conducted classes on eight evenings in dramatic expression.

Special reference must be made to the group study in "Theosophy and Science" which was instituted and carried on by Dr. Handy during the twelve weeks of the first half of the session. This, while not an essential element in the work of the Āshrama as the post-graduate department of the future Theosophical World-University, was an experiment in initiative and expression, and proved the value of team-work as a

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method in education and research. Mr. Knudsen conducted the group during the second half of the session.

Owing to the holding of the Annual Convention of the Theosophical Society at Adyar in December, the Āshrama, recess was shortened and a fortnight's special lectures given for the benefit of delegates who wished to have actual experience of the work of the Āshrama.

The number of students is still small, but there is always the complementary fact that the Āshrama becomes a genuine enthusiasm to them, and that they carry its influence away with them. In this connection it is encouraging to record the fact that a former student, Mr. A. de la Peña Gil of Mexico, on his return journey to his home through the Spanish-speaking countries, started associated Āshramas at Madrid, Barcelona, Havana (Cuba) and Merida (Yucatan) and anticipates starting others in Mexico City and elsewhere. These are all affiliated with Adyar Āshrama and have adopted our principles and methods. Another past student, Mr. G. B. Boelaars of Rotterdam, has been active in the same direction in the Netherlands, and the Dutch Āshrama is working for the development of a school and the establishment of a college as prospective constituents of the future Theosophical World-University. In Finland an Āshrama group is in touch with Adyar. Other groups elsewhere are studying along similar lines, and the knowledge of their existence expands the Āshrama's consciousness beyond its little hall and handful of students. This expansion was helped during the year by a short but memorable visit from Mr. Leopold Stokowski, the world-famous orchestral conductor, and Mrs. Stokowski, a prominent American worker in humanitarian causes. Mr. and Mrs. Stokowski came specially from America to Adyar, attracted by printed transactions of the Āshrama which they had read in the house of another famous musician who is interested in Adyar. By special permission of the President, Mr. and Mrs. Stokowski, though

not Fellows of the Theosophical Society, resided for a few busy days on the compound. They were most eager in their interest in the Āshrama's work, and at the microscopic demonstration noted above, Mr. Stokowski and Mr. Yadunandan Prasad arrived at a possible scientific means of co-ordinating sound and colour which it is hoped may be developed when, at the invitation of Krishnaji, Mr. and Mrs. Stokowski visit Ommen this summer. Mr. Stokowski lectured for the Adyar Lodge of the Theosophical Society on "The Music of the Future". Another visitor from America, Dr. (Mrs.) Hoyte-Steevens, also made good use of a short stay in Madras by attending the lectures daily, though not a Fellow of the Society. Of the registered students who were new this year, five were Indians, including a group of four Sindhis, who have gone home determined to start an Āshrama in Sindh, three were from England, two from South Africa, one from Australia, and one from Germany.

The only transaction published during the year was the "Outline of a Complete Scheme of Education" which was distributed to the Members of the Theosophical World-University Association in India.

Some portions of the work for next session have already been indicated. It is likely that a short course given in the past session by Dr. C. Kunhan Raja on "The Origins of Language" will develop into a full study of the cosmic realities involved in speech. A true philosophy of language has yet to be evolved, and it is hoped that Dr. Kunhan Raja will at least begin such a work next session. It has also been proposed that the subject of the group study should be a survey of world religion, philosophy, literature and art (as far as materials available allow) for expressions of the feminine aspect of cosmic reality as embodied in the World-Mother.

I shall not have the pleasure of participating in these activities, as I shall be away from India during next session. The carrying on of the work of the Āshrama during my

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absence has been entrusted by the President to Mr. A. F. Knudsen, and we hope also for the helpful supervision of Bishop Arundale when he is at Adyar. Mr. Knudsen's long experience in work similar to that of the Āshrama in Europe and America, his many interests and wide knowledge, his deep study of Theosophy and its bearings on nature and humanity, and his gregarious instinct which is the social reflection of the synthetical impulse, give assurance that the high aims and distinctive methods of the Ashrama will be worthily maintained by him.

My work during my sixteen months' leave abroad will have three main interests; the spreading of knowledge in Europe and America (and perhaps in eastern Asia on my way back) regarding the true India as shown in her ancient religions and philosophies and her wonderful arts, and in her renaissance to-day; the working up of materials gathered during past years into form for publication, in some cases as text-books for the Theosophical World-University; and the establishing and developing of groups of students which may become associated Āshramas and centres of the new culture and education in readiness for the coming Theosophical World-University. Similar work will be done by another student and lecturer in the Āshrama who accompanies me, my wife; and we both humbly ask that our deficiencies and limitations may be rendered less obstructive than they might be to the work which we may have to do, by the blessing of all concerned in the work of the Āshrama, the service of which has been an ever widening comprehension of the truth of the universe, an ever intensifying responsiveness to the thrill of the Cosmic Life, and an ever increasing joy of the spirit.

James H. Cousins,
Principal.

March 31st, 1928.

THE LEAGUE OF AHIMSA

A WAY OF HELPING THE ANIMALS

By E. F. UDNY

AMONG the truths proclaimed by Theosophy there is perhaps none of more importance than that of the oneness of all mankind and unity of all life. That truth, as regards the human kingdom, is expressed in the phrase "The Fatherhood of God and Brotherhood of Man," and the first object of our Society is to form a nucleus of the Brotherhood of all mankind.

But when we enter the Society and begin to study the writings of its leaders, we find that the oneness of all mankind is but part of a far wider truth, and that the Supreme is Father not only of the human kingdom but of all the kingdoms of nature—human, sub-human and superhuman. It gradually becomes our aspiration to take part in the great work of evolution of all the kingdoms that His life pervades and His mighty love embraces, including of course of animals, who like ourselves are capable of pleasure and pain, and have been given into our hands to love and protect.

It is neither possible nor desirable that all should make this their chief line of work, but it is both possible and desirable that all should abstain from anything that hurts the animals, and should give sympathy, encouragement, and such help as lies in their power, to those who take up this necessary work. Someone *must* do it, because there is much suffering in the animal kingdom at the hands of man, as the student of humanitarian literature knows only too well.

That suffering proceeds, broadly speaking, from man's ignorance of its existence and from lack of imagination to realise his own share in causing it—for we nearly all have a share, as we nearly all consume food which can be obtained only at the cost of injury, suffering and death for vast numbers of animals. "Think of the awful slaughter produced by the superstition that animals should be sacrificed, and by the still more cruel superstition that man needs flesh for food."¹

This slaughter, with the driving and transport which necessarily precede it, causes perhaps greater total of suffering than all the other

¹ *At the Feet of the Master.*

ways in which animals are maltreated ; and apart from that, the idea that we have a right to kill begets indifference to the whole question of animal welfare, while the food itself—essentially unclean—tends to blind the eyes of the spirit and confirm the indifference.

Some Theosophists abjure meat, but even they have so far contented themselves with personal abstinence, and done little or nothing to impress on their fellow-members—much less on the world at large—the cruelty of killing for food. An immense deal is said of the brotherhood of man, but almost nothing of his brotherhood with the beasts.

Has not the time arrived for a serious effort to impress on our fellow-men that killing is an essentially cruel act, of which meat-eating is the direct cause? With that end in view, a League has been formed calling itself the League of Ahimsa or Not-Hurting, and having for motto "Kill not, whether for Food, Ornament or Sport," and for symbol a combination of cross and crescent, signifying that out of the small sacrifice of giving up meat may grow the full moon of a humane and glorious civilisation.

The subscription to the League is now 2/6 a year, and anyone can join who has abstained for at least a month from fish, flesh and fowl, and will undertake to inform the Hon. Sec. if he returns to such diet, that his name may be withdrawn from the list of members. It is necessary to insist on this, as otherwise the League might consist to an appreciable extent of people who were eating meat and would be rather a weakness than a strength for it. A month is considered to be the shortest period that affords a reasonable probability of perseverance. Forms of application for membership can be obtained from the Hon. Sec.—Mrs. St. John James, 20 Lansdowne Crescent, London, W. 11.

The League has had the good fortune to obtain the following Patrons—Dr. Annie Besant, the Right Rev. Bishop Arundale, Mrs. Rukmini Arundale, Miss Esther Bright, Mr. C. Jinarajadasa, Lady Emily Lutyens, Lord Ossulston, the Right Rev. Bishop Pigott, Mary E. Rocke, M.D. (now deceased) and Baron van Pallandt van Eerde.

The word *Ahimsa* is Samskr̥t and well known in India. It includes not only the idea of not-hurting but also the positive duty of love and protection for animals. That duty is not taught in our scriptures, which, in the opinion of many, actually sanction flesh-eating.

Be that as it may, who can doubt that the Lord of Love taught this duty when He came in Palestine? Books can be tampered with, nor was this a difficult matter when printing was unknown and MSS. rare and chiefly in the hands of a church which does not practise the duty now and would be at least as unwilling to practise it then.

But there is in each one a silent witness that cannot be tampered with, though he may be and often is unheeded and neglected. If we

listen to him, he will infallibly whisper the old and golden rule "Do unto others as you would be done by". The compilers of the Book of Common Prayer must have felt that the command "Thou shalt not kill" applied to animals as well as men, for they took the trouble to alter it to "Thou shalt do no murder" where it occurs in the service of Holy Communion.

For lack of any teaching of love to animals, the Christian religion has been and is sadly impoverished. There is however a Gospel which will one day be recognised for what it really is, an original and more complete record than those commonly received. *The Gospel of the Holy Twelve* represents our Lord as expressly and repeatedly enjoining love to all creatures and abstinence from flesh-eating, and as interfering Himself again and again to protect animals from cruelty. A book called *The Original Christianity*—partly founded on this Gospel—draws interesting conclusions as to the early history of Christianity and the deliberate removal of this teaching—the flesh-pots of Egypt being dear to the unregenerate man if not to the saints.

It is said that at His present coming the World-Teacher will try to draw the kingdoms of nature nearer together—men to Angels and men to animals. The one can hardly be done without the other, for if man holds up one hand to the Angels for help, he must of necessity put down the other to those immediately beneath him on the great ladder of evolution. It is a law of the spiritual as of the material world that if a man will not work neither shall he eat. The grace of God is free as air and all may have it who will, but only on condition of passing it on. The world has moved in 2,000 years and is ripe for a great spiritual advance if it will give up all forms of cruelty, of which meat-eating is the most universal. The kingdom of God or of heaven will then lie straight before it, be seen and recognised as open to serious and persevering effort. That kingdom is known to the student as the Way of Initiation, which is entered by the baptism "of the Holy Ghost and of fire"—the "one baptism for the remission of sins" acknowledged in the Nicene Creed. The Way of Initiation forms the deeper meaning of the Gospel story—substantially an allegory in which the Christ is held up as our ensample.

The League of Ahimsa offers an opportunity and a privilege—a new and additional way of helping the animals. Who will help the League—by joining and working for it, by donation, or by providing the immediate need of the moment: opportunities of being heard on the Society's platforms and elsewhere?

E. F. Udny

NOTES

WORLD LIGHT OR COSMIC RAYS

IN 1914 Prof. W. E. Ritter, Zoologist of the University of California, gave out some very interesting ideas regarding Science and Religion. He called the search of science "mystical" and the search for anything that will prolong life merely a new phase of the search for the philosopher's stone. A goodly company of these real scientists, who see more than matter in Life, now exists. Among them is Dr. R. A. Millikan, whose book, *Evolution in Science and Religion*, we review elsewhere.

In the Supplement to *Nature*,¹ the cosmic origin is said to be proven. That they do not come from this Earth is shown by their very rapid increase in power when one goes to an altitude, tests being made up to 9,000 metres (27,000ft.).

That they do not come from any one star, nor from anyone section of the heavens, is shown by the rays having the same power and volume when measured in any direction; tests were made pointing directly at the densest part of the Milky-way, and again when at right angles to it. The rays come from SPACE. The article above mentioned tells again of the tests in mountain lakes, glacier masses and lead of great thickness, but we commented on these last year. For this special work new electroscopes of exceedingly great sensibility were built.

These Cosmic rays comprise "one tenth the total energy coming into the earth's atmosphere in the form of star light and heat. Their most interesting and significant quality is their unusual power of penetrating matter."

Dr. E. E. Fournier d'Albe² gives a very interesting resumé of the above rays and the significance of their origin. Under the heading of *Scales of Times* we read: "But the lessons taught by radio-activity were as valuable on the atomic scale as they were on the scale of stars . . . In this miniature solar system (the atom) the year would be represented by the time of one revolution round the central 'sun'. These are about a thousand million million per second, so, it is clear that while we watch, even for a moment, untold ages and geological eras of atomic time are passing by . . . This may be more than a suggestive analogy. There are those who believe that it is the key to an essential truth. Why should not this starry Universe be eternal?"

¹ January 7, 1928.

² *The Observer* of February 5, 1928.

Further he says of the finite view, "It reduces the world to an absurdity. Human thought, . . . will not be satisfied with any philosophy which does not confer upon the universe the highest dignity it is itself capable of conceiving." And he closes his article which is very interesting to a theosophist, with the words: "Such a perpetual unfolding from within outwards, such an inexhaustible stream of energy and life, seems to be the solution of the riddle of the Universe." Well! We agree, we have said the same thing in other words. Theosophy is that philosophy, with all the side-issues it involves, well worked out.

* * * * *

THE USE OF THREE EYES

After the above physics, let us hear from the Geologist. In the same copy of *The Observer*, we hear of a plesiosaurus fossil from the Red Triangle Quarries of Harbury, that has three eyes. It has long been suspected that man had a rudimentary third eye, and it is found quite obsolete in many creatures and in many fossils. But here we seem to have it preserved in full working order.

Bishop Wedgwood writes¹ with reference to the above:

It may interest your readers to know that there is a reptile called the "tuatara," a sort of lizard, somewhere about two or three feet long, if I remember rightly, at the top of whose head is to be found a third eye completely formed. This eye is, of course, atrophied and entirely covered over by the scales of the head. The tuatara is rapidly becoming extinct, but specimens are still to be found on the islands off the north coast of New Zealand. It is said to be the world's oldest living reptile. A few years ago I saw a live tuatara kept in the Museum at Dunedin, on the South Island of New Zealand.

The writer whom you quote speaks of the Third Eye as having been possibly useful in the case of aquatic beasts for keeping a watch on the surface of the water. One is reminded of the legend of Ulysses, who fought the Cyclops—the giant with one eye in the middle of the forehead. There is often some truth behind legend and folklore, and it is possible that man possessed one eye before he had two.

Physiologists are inclined to suppose that the little wart-like organ in the brain, called the pineal gland, whose use is a mystery to them, is the atrophied relic of this third, or first, eye. Curiously enough, the pineal gland contains a yellowish sand-like substance, varying in quantity, which they suppose to be a concretion of the gland—a fact which prevents them from regarding the organ as entirely atrophied. This sand is said to be deficient, or even absent, in the case of idiots. Some people think that the gland was formerly the organ of a thermal sense, by which fishes especially were able to detect the difference between heat and cold in the water.

Descartes regarded the pineal gland as the seat of the soul. There is also a tradition of "the Eye of Shiva" in the ancient Hindu

¹ *The Observer*, February 12, 1928.

writings. Theosophists and others in these days regard it as the organ in the physical brain of clairvoyance, or direct intuitive perception, holding that by meditation, or yoga, it can be stimulated into activity. A similar theory is held about the neighbouring wart-like structure, called the pituitary body, which is the relic of an alimentary canal. May there not be something in all this? People think of intuition as one of the endowments of birth; and we know that some people possess it in very full measure, whilst others seem to lack it entirely. Is it not reasonable to think that all human faculties are capable of cultivation and further development? There is much evidence in these days to show that man is capable of developing within himself extended powers of consciousness, and may it not be that these higher faculties have their appropriate organs of expression in the brain? Dr. Annie Besant has written in a very interesting fashion on these matters, and, if I remember rightly, has something to say about the pineal gland and pituitary body in some of her books.

* * * * *

In an article, on "New" Diseases, we are told some interesting things about diseases now discovered that however show on some mummies of Egypt signs of having existed at that ancient date.

It is interesting to note that the condition of the Constitution of the patient may affect the nature of the microbe and its effect. The comment on new nervous diseases is also very entertaining, especially where the war is classed as a matter of course as a part of modern civilisation. Speaking of Encephalitis lethargica (sleepy sickness) and other ailments he says: ". . . their successful attack on the nervous system may be due to the constant strain on this system which European civilised life entails. In this connection it is noteworthy that encephalitis first showed itself towards the end of the war, in the harrassed cities of Paris and Vienna." War should therefore be banished as a sanitary measure, as well as a freak of insanity, as it is.

—*The Observer*, January 22, 1928

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Mr. J. Wren Suttos of Australia tells us, that "disease is broken rhythm, health is rhythmical, for rhythm is a fundamental law of the universe". As a therapeutic-musician he recommends the first movement of the "Moonlight Sonata" to calm excitable, high-strung nervous cases (insomnia); also Schubert's "Ave Maria," (violin or piano) and "Slumber Song" by the same composer, "Le Cygne" by St. Saens. All Marches have a tonic effect. As a sedative we find Schubert's, "Du bist die Ruh," Godard's "Angels Guard Thee" (for cello). For harmonious upliftment he recommends "On the Wings of Song," or "Oh, for the Wings of a Dove" (Mendelssohn). Great care should be taken in the selection of the music, otherwise more harm than good may be done to the patient.

CORRESPONDENCE

A COMMENT

THE January number of THE THEOSOPHIST brings us an article entitled *Theosophy and Modern Science*.¹

Mr. Brownson tells us in this article, that, Mr. G. A. Dorsey, author of *Why We Behave Like Human Beings* stands squarely in favour of our Theosophic doctrines, if I may use the term.

Naturally, I feel quite happy whenever famous exponents of modern science corroborate truths taught by Theosophy; but, in this instance I fear there is no great cause for rejoicing; quite the contrary. I find much cause for unhappiness in some of the things Mr. Dorsey so delightfully tells us.

Mr. Dorsey's book is most interesting, the number of volumes sold weekly proves this; but, Mr. Dorsey is a Scientist, with a capital S, and, if he overstepped the mark, or appeared to do so it was through inadvertence, or created that impression by obscurity. I am very much afraid that he himself would bear me out in this statement.

We read for example:

Life is the result of action on something. The something is the physical body of protoplasm.² Life is dynamic relationship between structure and environment.³

In other words, life results from the action of force on matter, and, is not a third principle, as we understand it. Also, below protoplasm there is no life.

Then we read:

The lowest plant is a more complex mechanism than is a rain drop, a snowflake, or a crystal. But, like them, living things are subject to gravity, and if they break the laws of physics and chemistry they no longer live: what was complex and had a certain behaviour is now less complex and has a different behaviour.⁴

Living things escape the fate of less complex compounds by holding their fate in their hands to an extent denied inorganic things. Snowflakes and bacterium die under the sun's ray; an alga synthesizes protoplasm; a lizard crawls into the shade, a man hoists an umbrella. But, one action is no more explicable than the other.

Then why deny the poor snowflake life?

¹ S. J. Brownson.

² P. 243.

³ P. 122.

⁴ P. 92.

We read:

"How can a man be born when he is old?" asked Nicodemus. "Can he enter his mother's womb a second time and be born?"

Life does grow old and young again, but nature knows of no such rebirth as puzzled the mind of Nicodemus, and has become entangled in the folk customs of so many peoples . . . ¹

Death does overtake those that reproduce bisexually. But reproduction in man is bisexual. Man as individual dies; he cannot be born again when he is old or young. The life in him can grow young again by a process known as reproduction.²

Rebirth, then, as the word is commonly understood, is biologically inconceivable. It is possible that, complex chemical substances are in process of becoming of the nature of protoplasm, in which *living* reactions take place, and, which, could we observe them, would be recognized as living beings. But the laws of chances are against it and all our conceptions of evolution are against it. A possible rebirth is quite as improbable.

Is this Theosophy?

All through, Mr. Dorsey is the biologist. What he calls life is the action of the elemental essence on matter, and furthermore, when he speaks of "acquired characters" he is referring to the evolution of the physical cell, never to the mental and spiritual characteristics of the Ego, which does not exist for him. So much for reincarnation and karma.

Quoting again:

When an end-organ is discovered in man's body adapted for stimuli such as can be transmitted by a nerve and which can be produced by "conscious thought" in another's brain, then—and not till then—will it be time to investigate thought transference and mental telepathy. "Spirits" may communicate with "Spirits"; but, allowing myself a maximum of "psychic" power—whatever that means—I can conceive of no voice without mechanism, nor noise without friction. Science may never see with its eye the hydrogen-ion involved in nerve conduction, nor know how atoms or ether waves excite living protoplasm; but, it cannot get excited about something it cannot even conceive. When Sir Oliver Lodge talks with "Spirits" he does it outside a physical laboratory and as a misguided enthusiast, and not as a physicist. To talk of or to ghosts is to talk of or to a ghost story. Neither X-rays, nor Hertzian waves transcend any known laws of physics. Thought-transference and disembodied spirits transcend all the known laws of physics, nature, and common sense.³

Reasoning from analogy on the first part of this interesting paragraph we would say: When we have invented the radio transmitter and receiver, then—and not till, then—will it be time to investigate Hertzian waves and like phenomena.

From the rest of the paragraph we are able to judge of the real merit of the book, because we know Mr. Dorsey's limitations.

Whether the author of *Why We Behave Like Human Beings* is to be taken seriously, except, in so far as he deals with well-established facts, well within the "known laws of physics" presented in popular language to make them palatable, I leave to my Theosophic readers to make out.

WILLIAM A. GOWRIE, C.E.

¹ P. 243.

² P. 245.

³ P. 298.

THE STANDARDS OF AN ANGLICAN BISHOP

I HAVE just been sent a cutting from a leading Sydney daily paper giving an account of a sermon preached by the Anglican Bishop of Goulburn, Australia, Dr. Radford, in a church at the Australian Federal Capital, Canberra. The following paragraph is given in quotation marks :

"Don't worry," said Dr. Radford "about those people who have paragraphs in the newspapers announcing the time of the coming of Christ. Don't worry about those foolish cranks, those half-baked, half-educated people who waste their money erecting a building for the Second Coming, those half-baked mystics in Sydney who never spend half an hour studying the principles of Christianity, but who spend hours and hours soaking themselves with Leadbeater's filthy rot. Our Lord dismissed those who tried to tell the date of his Second Coming. It will not be a literal coming of the Jesus on a hill outside Jerusalem, or in a stucco building at Port Jackson, through sham ministers, who have been chucked out of some Church or other, and are fooling the public in Sydney under the name of the Liberal Catholic Church, and the rest of it."

I feel that such language ought not to be allowed to pass without comment. Distortion of fact and utter recklessness of utterance are to be anticipated from a section of the press which makes fortunes by its appeal to the scandal-loving public. But we do not look for these methods in a Bishop of the Church of Christ. A matter such as this ought to be brought to the notice of Dr. Radford's Primate and Metropolitan, the Archbishop of Sydney. Archbishop Wright is a Low Churchman and may not, perhaps, have much sympathy with our movements; but he is very obviously a gentleman and is respected as such by all who know him, and he could not but feel that language of this sort lowers the dignity of the Australian Episcopate in the eyes of the world.

I do not wish to justify the action of those who erected the Star Amphitheatre at Sydney. The idea did not appeal to many of us. That Bishop Leadbeater should be thought responsible for it is most unfair, for it is well known that he considered that the money could have been spent to better advantage. But the late Dr. Mary Rocke, the prime mover in the proceeding, was most certainly not "half-baked" and "half-educated". She was a qualified Doctor of Medicine and had been Lecturer in one of the London hospitals. Christianity of all religions has no cause to reproach people for their abundance of faith, or even for their fanaticism if that term be preferred. It can produce a fairly copious list of such people from its own past. The question is whether a similar number of people in the modern Diocese of Goulburn would be capable of the same self-sacrificing

effort or could muster the same feeling for any kind of religious ideal as did these Star folk.

The reference to the Liberal Catholic Church is the limit of recklessness, and comes incongruously from a man who was testified at his consecration to be "godly and well-learned". The clergy of the Liberal Catholic Church are not "sham ministers". They can face their colleagues of the Anglican Church with goodwill and equanimity, for there are ministering in the Anglican Church priests who received their Orders from the identical line of Succession as we, and who have undergone no process of reordination.

I have working with me on the Continent of Europe some 84 priests, our English Bishop has 37 in Great Britain, and our American Bishop 50. I am not acquainted with the statistics elsewhere, but I do not know of a single member of the Liberal Catholic clergy who has "been chucked out of some Church or other". I can recall amongst the clergy of our Church (including the Bishop of a sister affiliated Church who received his Orders from us), 3 ex-Roman Catholic priests, 4 ex-Anglican priests, and 1 ex-Greek-Orthodox priest. Four of these are now Bishops. Not a single one of them was "chucked out of" his Church.

The language attributed to Dr. Radford is so wanting in seriousness and even decency that I should at once desire to hold the newspaper responsible for misquotation, had I not already heard with my own ears instances of Dr. Radford's characteristic recklessness of statement. If he can deny the report, so much the better; living at this distance I cannot do other than accept it provisionally and act upon it, more especially as it does not read like the speech of a newspaper man, and the journal is a serious one.

✠ J. I. WEDGWOOD

ST. MICHAEL'S,
Huizen, N. H.
Netherlands

*Docteur (Sciences) de l'Université de Paris.
Bishop-Commissary of the Liberal Catholic
Church on the Continent of Europe.*

THE THEOSOPHICAL FIELD

THE Swiss Section, after long years of difficulties has come out regenerated. Prof. Myotis, a distinguished archæologist at the University of Neufchatel has been for nearly two years General Secretary; in Geneva, where most of the Swiss Lodges are, everybody tries to make up for lost time by working very strenuously and harmoniously. Dr. Kamensky, Mad. Rollier and the Rev. Sassi are the local leaders in the different fields of activity.

A successful meeting of the Theos. Order of Service took place in March. The Rev. Sassi, Chairman, the General Secretary of the International Peace Bureau, Prof. Bravet, Director of the International Bureau for Education, Lady Sarah Blomfield and Baroness von Hagendorf, respectively the leaders of the Bahai and the Sufi movements, several prominent lady teachers as well as Mlle. Helene Rochat, National Organiser of the Order of the Star and Dr. Anna Kamensky, gave short addresses on Peace and Education. Dr. Kamensky explained the principles of the Theosophical World University and the Theosophical view of the deeper side of the problem of world-peace.

Bishop Wedgwood paid a visit to Geneva in February and presided at the T. S. Convention and at many of the meetings of our subsidiary activities. Dr. and Mrs. Cousins are expected in May, when Dr. Cousins will give a series of lectures.

A. V.

Chile. Mr. A. Montesano Delchi, General Secretary of Argentine, is expected to visit the most important Theosophical Centres of Chile. This no doubt will help to intensify the propaganda for spreading the teachings, to put into practice the ideals of Theosophy, and through its international aspect to realise the Universal Brotherhood.

Cuba. The Rt. Rev. Irving S. Cooper, Dr. A. P. Warrington, and Mr. A. de la Peña Gil visited lately several Lodges and Theosophical Centres of Cuba. They must have been pleased to note the great progress Theosophy made in Cuba. Fifteen new Lodges, and 20 new Centres were formed in this Section during the last year, the number of new members being 220. Mr. E. A. Felix, General Secretary of Cuba, wants to double these figures during the present year, so that

the Cuban Section may become a strong Centre. Looking at their achievements during a comparatively short time, and considering the atmosphere created around the Theosophical Society in Cuba, their optimism is not without foundation.

The members in Bayamo, Cuba, have organized so-called "Theosophical Thursdays," when they visit some family, willing to receive them, and to listen to a friendly talk on the ideals of Theosophy.

In the Theosophical College, Habana, free education is given to about 30 students. The College is acknowledged and approved of by the local Government; we hope that the necessary financial help will always be forthcoming, as the results obtained thus far seem to be satisfactory.

The President of the Senate of the Cuban Republic, writes to the *Revista Teosofica Cubana*: ". . . I am not slow in my applause, neither do I praise with lukewarmness the merits of the Cuban Theosophical Society, which amply fulfils . . . one of my illusions as a public man: the diffusion of the individual culture as the medium to perfect the social surrounding in which the individual has to live. The influence of this meritorious Society can be noted already, and it will grow as the propaganda will be intensified specially by the diffusion of one of the objects to which it is dedicated: Tolerance . . ."

Cuban Theosophists seem to attract people rather by the practice of the Theosophical ideals, by living nobly and happily, than by mere preaching of the teachings of Theosophy. They are "alive," and are wakening their fellowcitizens too, whether they are high officials or simple labourers. They are "theosophizing Cuba".

France. The Annual Convention will be held in April. The main point of its programme is a scheme for extensive propaganda for spreading the teachings about reincarnation.

Belgium. The Congress of the European Theosophical Federation will take place in Brussels, probably from 26th to 31st July. It will be presided over by Dr. A. Besant. The Annual Convention of the Belgian Theosophical Society, and of the Theosophical Order of Service will be held at the same time. Delegates are expected from all parts of the world, as many on their way to the Star Camp at Ommen, will use the opportunity to be present at these meetings.

Greece. A new Lodge *Maitreya* has been formed in Athens, this is the sixth Lodge in Greece; we look forward to the foundation of the seventh, which will then be followed by the formation of the Greek

Section of the Theosophical Society. May the members of the new Lodge have the blessing of the Lord Maitreya.

Hungary. We have good tidings from Hungary. Since the election of Mrs. A. de Ráthonyi as General Secretary and after Dr. Besant's, Miss Dijkgraaf's, Mr. Aria's and Captain Price's visits, a great revival took place in this Section.

Through well-planned lectures the members succeeded not only to maintain, but also to increase the public interest, which was stimulated by the above-named visitors. Their efforts and steady work is already crowned by considerable success, two new Lodges having been formed recently, and the number of new members is promising.

Mexico. Señor Agustin Garza Galindo has been elected as General Secretary.

Señor Peña Gil on his way home to Mexico visited many countries, some of them well out of the usual route of Theosophical lecturers. His lectures on varied subjects, the many lantern slides gathered chiefly at Adyar, gave everywhere fresh impetus to the work of the members, and created a friendly and new interest in the public.

Puerto Rico. Mr. C. Jinarājadāsa, Vice-President of the T. S., is expected here soon after the Star Camp at Ojai. His lecturing tour in this part of the world has been postponed several times, and theosophists of the Latin American countries hope that this time at last they will see realized their long cherished expectations, and will have Mr. Jinarājadāsa among themselves for a while.

Spain. *Ananda* is the name of the new Lodge formed in Madrid as an outward sign of the renaissance of the Spanish Theosophical world.

"New friendships with the sincerely interested Press; direct Theosophical influence upon the Spanish ideology; sympathy and collaboration among all kinds of cultural societies, and an increasing interest on the part of the general public," this is how *El Loto Blanco* sums up the results of the Vice-President's visit in Spain.

The external and internal work of the Lodges in Madrid has been intensified, and the public lectures are attended by many who wish to hear about the Theosophical ideals. This is how *Fiat Lux* sees the work of the Society.

Members are now preparing themselves and the public for the visit of Dr. J. H. Cousins, Principal of the Brahmavidyā Āshrama at Adyar, and of Mrs. Cousins.

A. G. F.

MR. KUNZ IN SEATTLE

[All who know Mr. Fritz Kunz will not in the least degree be astonished at the programme, which we print below, of his activities in the North West of the United States. Combining efficiency and enthusiasm with remarkable vitality, Mr. Kunz is ever performing prodigies of Theosophical activity, of which this tour is but one example. Our readers are aware that last year he married Miss Dora van Gelder, another well-known Theosophical worker who has been doing splendid work in introducing to the blind of this world the scenery and denizens of worlds unseen. To the happy couple has recently come a son and heir. He is fortunate in his parents and we congratulate him and them.—A. B.]

At the invitation of the Northwest Federation of Theosophical Lodges, Fritz Kunz undertook a special campaign of an interesting sort in Seattle, Tacoma, Spokane and Vancouver. The Seattle period of eight weeks has just closed and a report will have some value to Theosophical workers.

1. The following outside engagements were filled, mainly at the beginning of the Seattle period; Seattle is understood if no other locale is mentioned.

ORGANISATION	TITLE	ATTENDANCE
Ad Club	Problems of East and West (India and Brotherhood)	50
Central Council, PTA	The Child in the New Age (New Sub-Race in U. S.)	200
Kiwanis	Problems of East and West	150
Rotary	Problems of East and West	250
Kiwanis, Everett	Whither Goes the West? (Choice before us)	50
Rotary, Everett	Problems of East and West	70
Dr. Powers' Church	A Scientific Faith for Youth	180
Exch Club, Everett	Problems of East and West	20
Press Club	Experiences in India (Politics and magic!)	50
Round Table	Problems of East and West	65
High School (Q. A.)	Experiences in India (Customs and magic)	1,200
Negro Club	Experiences in India	100
Chamber of Commerce	India—Heart of Asia (Trade and politics, etc.)	400
P. T. A.	The New Child in America	150
High School, Everett	Experiences in India	400

ORGANISATION	TITLE	ATTENDANCE
High School, M'sville	Experiences in India	120
P. T. A.	The New Child in America	170
Unemployed	Experiences in India	280
University	India (two oriental courses combined for this)	80
Chamber of Commerce	India, the Āryan Motherland (special request)	400
Child Welfare L'n	The New Race Child in America	600
Women's Cent. Club	Designs in Shakspeare	100
Optimists Club	India, Problems of East and West	30
Architects	Indian buildings	20
23 Organisations addressed (Chamber of Commerce twice), reaching		5,135

Several of these addresses were broadcast and a number of people reached in that way. One engagement was unfulfilled because Mr. Kunz had a bad cold (Young Men's Business Club) and a variety of other engagements were in view when the series ended. The Women's University Club is one of these. Several invitations had to be declined.

2. As a result of the above work a great deal of new ground was broken for the regular Theosophical public lectures, which were held every Sunday night for eight weeks in the Chamber of Commerce. The audiences on these occasions varied between 300 and 400, depending on title, weather, etc. 25 admission was charged for these lectures. The nature of the new ground broken will be better appreciated when it is explained that at various outside gatherings where Fritz Kunz was principal speaker persons such as the Mayor of Seattle (Mrs. Landes) the President of Washington University (Dr. Lyle Spencer), Superintendent of Schools (Mr. Cole), etc., were present at the speakers table.

3. Every Monday evening at the Lodge rooms of Inner Light and Seattle Lodges a study class was held. The attendance at this never fell below 200, and the main body of those attending was composed of non-members. It was observed that a very good class of people attended. Experiments, slides, charts, models, etc., were used. Each evening mimeographed notes were distributed free. A collection was taken, which started at about \$16 and ended at \$30 each evening. Average for eight Mondays \$26 a night. Several members were added to the two Lodges participating in this.

4. The activity resulted in the union of Seattle and Inner Light Lodges, with large plans for solid work for the next year.

5. A workers' training class was held by Mr. Kunz each Thursday evening. It had many interruptions and its work was not satisfactory, although considered valuable as far as it went. On another occasion the plan could be carried out more adequately.

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The obstacles have now been surmounted, but the season is ended. Another time!

6. A jubilation dinner is being held at the close of this Seattle-Everett work and the theme of the occasion will be "The Future of Theosophy in Seattle." The occasion will also mark the union of the two above-mentioned Lodges, Seattle and Inner Light, an important consequence of the campaign. Plans for a local building fund are being discussed.

7. All feel that it may be fairly said that a real effect has been obtained and considerable interest aroused in important quarters. Good friends have been made in all sorts of circles, despite many difficulties attending a first effort of this sort. It is considered that this is the first time all of these elements of work have been combined on this scale in America.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

A Pilgrim's Faith, by T. L. Vaswani (Ganesh & Co., Madras); *Shri Ramakṛṣṇa*, by T. L. Vaswani (Ganesh & Co., Madras); *Sacramental Truth and the Revelation of the Great Pyramid*, by "Recorder," (C. W. Daniel Co., London); *The Influence of Music on History and Morals*, by Cyril Scott; *Be Ye Perfect*, by Geoffrey Hodson (T.P.H., London); *The Light of the Soul*, by Alice A. Bailey; *The Great Liberation (Mahānirvāṇa Tantra)*, by Arthur Avalon (Ganesh & Co., Madras); *The Conquest of Illusion*, by J. J. van der Leeuw, LL.D. (Alfred A. Knopf, Publisher, London).

BOOKLET

An Introduction to Esoteric Judaism, by A. Horne.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Calcutta Review (February, March), *The Australian Theosophist* (February), *The League of Nations* (February), *Bulletin Théosophique*

(March), *The World's Children* (March), *Theosofie in Ned.-Indie* (March), *Yuga Pravesha* (February, March), *Modern Astrology* (March), *The Theosophical Review* (March), *News and Notes* (March), *The Canadian Theosophist* (February), *Light* (March), *The Indian Review* (March), *Kirjath Sepher* (March), *El Loto Blanco* (February, March), *Revista Teosofica Chilena* (February), *The Messenger* (March), *Teosofia* (February).

We have also received with many thanks :

Bhārata Dharma (March, April), *The Mahā-Bodhi* (March), *Revista Teosofica Cubana* (December, January), *Teosofi* (February, March), *The Vedānta Kesari* (March, April), *The Islāmic Review* (March), *Theosophisch Maandblad* (March), *The American Co-Mason* (January, February), *Freemasonry Universal*, *Yoga-Mīmāṃsā* (January), *La Revue Theosophique Le Lotus Bleu* (February), *Tahti* (February), *The Asiatic Review* (July, January), *The Beacon* (February), *Bulletin of the Museum of Fine Arts* (February), *De Ster* (March), *Theosophy in India* (March), *The Madras College Magazine* (April), *The Vaccination Inquirer* (March), *La Cura Natural* (January), *Teosofish Tidskrift* (February), *De Theosofische Beweging* (March), *Theosophia* (March), *The British Buddhist* (February), *The Home and Homeopathy* (February), *The Star Review* (March), *The Cherag* (March), *Heraldo Teosofico* (February), *Pewartia Theosofie* (April), *Lucifer* (November, December), *Revesta Teosofica Portuguesa* (September, October, December), *Prohibition* (April), *Prabuddha Bhārata* (April), *Koinōnia* (April), *La Estrella* (March), *The Dawn* (March), *Norsk Teosofisk Tedsskrift* (January, February, March), *Rural India* (February), *Espero Teozoféa* (January, February, March), *Teosofisches Streben* (January, February), *The Indian at Home and Abroad* (March).

REVIEWS

Captain ! My Captain !

It is the destiny of all true men to sail one day with a true captain on a great adventure. While true to the cause, and proud of the ship each is also proud of the captain. It is shown in the daily attention to detail and the alacrity of movement in all that pertains to the furthering of the project, but that is not enough. Feelings must, from time to time, run out in proclaiming to the world that one has a rare and particularly noble captain, to lead in noble fashion. It is well for us that some are better gifted than others to put this before the world, and we hail with joy the following appreciations of our Leader.

In Norway we find a booklet published last August and already in its second edition. It is called: *Annie Besant, a modern Pioneer*;¹ by Lilly Heber. In 165 pages she tells the world in a most delightful manner the essential story of Dr. Besant's eventful career. Four chapters tell of her work in the West. The second part tells in five clever chapters the strong points of her work in the Orient, her social and political efforts and achievements.

The third section gives a fine review of her work for the future, the real pioneering work; the Order of the Star; the leader and teacher of the Theosophical Society; the exponent of new psychology; then as experimenter, the founder of a new race of men, the proclaimer of a new civilisation and its basis. Two pages sum up truly and tersely ANNIE BESANT'S great place in history. It is a book that should be translated, or rewritten, in English.

While at Eerde in 1927, Dr. Heber and Dr. Roche chummily talked over the coming book and Dr. Roche gave to Dr. Heber an article she had written but had not yet published. It lay unused till the news of the writer's death at sea stirred Dr. Heber to action. Not having any use for it in a foreign land she sent it to Adyar, and I am sure we all will be glad that the Editor has made a place for it in THE THEOSOPHIST.

KAHUNA

¹ See ante, p. 177.

The Hindū Colony of Cambodia, by Prof. Phanindra Nath Bose, M.A. (Theosophical Publishing House, Adyar. Price Rs. 2-8; Cloth Rs. 3.)

This is a new addition to the Asian Library, and from the workshop of one who has dug deep into the subject, and has given us already four valuable books in the line of India's Cultural Empire. The present volume of 410 pages covers the epoch from the earliest date known, circa A.D. 100 from the kingdom of Funan, down to the present. A good guide to the present ruins at Angkor Vat, etc., as it gives the translations of the historical inscriptions, etc. It is a small but interesting volume for all who care for the story of India, and her place in the world.

A. F. K.

The Divine Vision, by C. Jinarājadāsa. (The Theosophical Publishing House, London. Price 2s. 6d.)

There are some who have hailed for years, each new book of Mr. Jinarājadāsa's, as something to refresh the mind. Many are a distinct stimulus to the whole being, uplifting, inspiring. So, too, one gets something different in all his lectures. He has a rare capacity that links a true, scientific accuracy of thought with a perfect literary style in his language; and he charms as much with the pen as with the magic of a well modulated voice. The *Divine Vision*, takes its name from the first three chapters, but the fourth and last is equally part of the whole line of thought, and could be named the Divine Vision in Idealism.

There is first: Man as the mirror in which the divine is seen. Then Nature is discussed as the way to God, and very feelingly is the way of the naturalist, the scientist, depicted as a way to Truth. The third chapter shows us the more direct Vision of the Gods and God. This is the way of the higher faculties, where first by faith, and later by direct oneness of being, man knows that he is the Son of God.

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Religion for Beginners, by F. W. Pigott. (Theosophical Publishing House, London. Price 5s.)

Here we have not the mind of the theologian, but of the thinker. The book is in simple and straightforward style, the writer is much on the line of science, not at heart a meta-physician, so it will appeal to the casual reader, and especially to the young. A long list of subjects might appall, but each is discussed in such brevity and clarity, that one soon realises the truth of the title.

The chapter on Goodness handles the question of right and wrong without a touch of "preaching" and the chapter on Motherhood and the World-Mother is beautifully handled.

A. F. K.

Progressive Mentalism, by M. Zumsteg. (The Theosophical Publishing House, London. Price 3s.)

A very readable little book, written in a lively yet accurate style. The author would tempt the sluggish souls to an effort in the direction of their minds, by exhortation, and by showing that in that direction lies satisfaction. The style and the titles of the chapters remind one of the New-Thought books that are such favourites in America. The writer covers a wide field in few words, taking us in 55 pages from "The Will to Think," to "The Perception of the Formless".

It is to be supposed that Mr. Zumsteg is not English, and therefore it is pardonable that the book contains some awkward phrases. The regret may be excused that such an interesting little book should be named with an obsolete word, "Mentalism"; that word is rightly discarded because it does not present a workable idea to the mind. The coining of a new word is always welcome when the new idea demands it. This book contains no "ism".

VIRGO-GEMINI

Alchemy and the Secret Doctrine. Compiled by Alexander Horne. (The Theosophical Press, Wheaton, Illinois. Price \$3.00.)

The author has chosen with great care extracts from *The Secret Doctrine* as well as from the other writings of H. P. B. and rearranged them with remarkable skill, so as "to present a solid continuous whole". In this difficult task he has succeeded and is to be congratulated on the achievement.

Although he states in the preface that he is drawing out one ray from H. P. B.'s "mammoth compendia of occult lore," yet such is the synthetic faculty of her cosmic mind, that it will need a purely intuitionist study on the part of an ardent seeker to arrive at the hidden secrets of Alchemy. Even the barest paragraph inholds wheels within wheels of mysteries. Throughout the book there sparkles the gold and silver, bright gleams leading the student to direct his path by way of mercury, and sulphur, and salt, through fire and flame into the superphysical world, into unknown realms of divine beauty and power.

I. H. M.

The Kabbalah, by A. Franck, translated from the German by Dr. I. Sossnitz. (The Kabbalah Publishing Co., New York.)

This book is of great value to students of metaphysics and philosophy. Much time, endless research, and recondite study were devoted to the making up of this work. The system which Mr. Franck adopted to bring to light the origin, the age, the evolution, and the doctrine of the Kabbalah won for this book a wide popularity among the kabbalistic world. In the capacity of a Professor of philosophy in various colleges in France and author of many philosophical and moral works, and candidate to rabbinical scholarship, at the age of fourteen, he probed into the most abstruse kabbalistic works of his predecessors in Hebrew and Aramaic, and more especially into the *Sefer Yetzirah* (the *Book of Formation*) and the *Zohar*, which are considered to be the only two documents that time has preserved for us and in which the Kabbalah originated.

The author dwells at length on the tradition and history of each of these two works, and puts forth authentic proof to refute the assumption made by some critics that the *Zohar* is the product of an impostor and charlatan, named Moses ben Leon who lived in the thirteenth century. He further goes on to quote Rabbi Simeon ben Yohai to proclaim that the ideas contained in the *Zohar* existed prior to the time of this Rabbi and were not introduced by him, but were imparted by the "Friends" in the ancient books (*Wooma deamarnoo Habrana be-sifra kadmai*), thus approaching H. P. Blavatsky's statement that a portion of the *Zohar* is the remnant of that remote Chaldean antiquity.

To Mr. Franck, the Kabbalah is "a complete system of things of a moral and spiritual order, yet it cannot be considered either as a

philosophy or as a religion . . . It is the fruit of the union of these two intellectual powers. Essentially different from religious belief, under the form, and one can say, under the protection of which, it was born, it introduced itself thanks to peculiar forms and processes unnoticed into the minds". It is the belief in the principles of revelation justified by reason.

The theory of emanation and the Ten Sephiroth, as lucidly treated in this book, is of great interest to students of comparative philosophy. In one exposition it is much akin to the metaphysical conceptions of the five principal elements of the Hindū and the old Alexandrian schools. In another it is in accordance to the Pythagorean system of numbers.

Touching upon the transmigration of the soul and the free will of man, the author comments: "Like all individual beings, it is necessary that the souls return also to the absolute substance from which they departed. But to attain that purpose they must develop all perfections, the indestructible germ of which is hidden in them, and through many trials they must attain self-consciousness and consciousness of their origin. If they did not fulfil these conditions in a previous life, they begin a second, and after this a third life, passing always into new conditions where the acquisition of the lacking virtues depends entirely upon themselves. We may stop this exile whenever we wish, but nothing prevents us from continuing it forever. 'All souls' says the text 'are subject to trials of transmigration, and man does not know the ways of the Holy One, blessed be He. He does not know that he is called to judgment—entering this world as well as after leaving it . . . Man does not know that the souls undergo revolutions similar to those of a stone thrown from a sling. The time has finally come when these secrets must be divulged.' (*Kol nishmathin ólin begilgoola welo yadoon bene nashá orhó de-Kodsha Berikh Hu.*") Here we find that the idea of karma and reincarnation so fervently promulgated by the Theosophical Society for the last fifty years, is proved to have been enshrined for several centuries past in the very scriptures of the West, but it has been so lamentably stifled by the superficial guardians of the Scriptures themselves, making of the world an agonising monster of ignorance and delusion.

The erudition and the impartiality with which this work is prepared recommend it to all historians of philosophy and to all those who are keen seekers after Truth.

S. S. C.

An Introduction to the Study of Blake, by Max Plowman.
(I. M. Dent, London. Price 4s. 6d.)

When we find in unexpected places the things we love, we seem to love them more and the "places" catch the reflected glory. So it is with this book. Here Blake, a divine poet, engraver, prophet and seer is made to reveal to us in language more suited to our present, mundane mind than is Blake's more difficult symbolic language the whole of the birth of man's soul from the Divine Essence—the Heavenly or "Universal Man"—of which it is a reflection or part—its descent into generation, its growth through instinct and intellect till by the power of Divine Imagination and Love it breaks its self-imposed bonds and transcends its limitations into union with the Divine again. We are indeed happy to find yet another signpost to the Liberation of Man's spirit from the bondage which psycho-analysis has revealed to us but sealed on us as inevitable.

The message of "Truth-all-Through," that there is nothing "common or unclean in God's Universe," that all things are one in the Divine Life, that false morality, false religion and barren intellect or reason and dogma are satanic limitations to the light of Divine vision is clearly and vividly indicated. Blake indeed is a Bible in himself but like all Bibles he is difficult to read and this "Introduction" will be welcomed by all who love Truth in the form of Divine Poesy and who are striving to transcend the personal limitations of their own "Imagination."

MAY

Brother John. A Tale of the First Franciscans, by Vida B. Scudder. (J. M. Dent, London. Price 7s. 6d.)

The story of the development of the Franciscans, in the days immediately following the death of St. Francis. Charminglly told, from the old records, in a natural dialogue, and throwing light on the men, and the minds of that day, and the sublime morals of the great Innovator, as followed by his successors. A truly splendid study of the queer material that all great Souls must perforce gather around them, and trust to, for the carrying on of the Mission.

Brother John is a young English nobleman, who, sincerely inspired by the life of poverty, follows it to his death. The story, the dialogue, the comments, all make clear the lofty renunciation, the introduction of a new theory of economics, the reality of the truth in St. Francis' teaching. Holding no property, serving all who need,

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working for their daily bread, his followers have spread a thought of dispassion, that may at any time become the dominant idea. "The Secret of Naughting"—is the disinterested labour for the good of all, that is even now visibly spreading, and will be the key note of the New Civilisation. St. Francis broke with the idea of the monk; his followers were required to be in the world, serve the world, love all God's creatures and serve them. As he was preaching over 700 years ago, it is likely that it now comes to fruit. It is also probable that St. Francis has now incarnated amongst us to carry on the idea.

The noble ideals of the Saint are refreshing to-day, as they always will be. Are we wise enough to try and apply them to the world at large? They help us to play *our part* in the Whole.

A. F. K.

Later Greek Religion, by Edwyn Bevan. (J. M. Dent, London, E. P. Dutton, New York. Price 5s.)

This book of but 275 pages is a complete review of the last seven hundred years of Greek influence. The great ones had ended with Aristotle and Plato. Alexander the Great passes, and Zeno, the stoic is the first who is worth noticing. The book takes us down to the threshold of the dark age, Eusebius and theologic criticism of philosophy.

There is a vast, and still growing public for whom a condensed book with direct citations like this is a boon. Many are the minds with hunger and curiosity that would fain follow many a path into many a cultural field, if time were not lacking. With a book like this it is achieved; a little, but better than nothing.

Our only comment is that Lucian (A.D. 120-200) is not a Greek and so it is hardly fair play to drag in his shallow mentality. Nor is *Pneuma Enthermon* correctly rendered by "a hot gaseous substance," (p. 5) that begs the whole question; besides all religions use "breath" to picture the act of manifestation by or from "Duration".

With a fine eye for the dramatic the author closes with the last oracle of Delphi to the Emperor Julian (A.D. 331-363):

"Tell ye the King: It is fallen, the dwelling of wondrous adornment;

Gone are the booths of Apollo, the green oracular laurel;

Dumb the streams; dry, dry is the garrulous water for ever".

(From Swinburne's poem)

Truly a long era had closed in which men walked with the gods; now the spiritual darkness in its turn is passing, and we take part in opening another era of light.

A. F. K.

Evolution in Science and Religion, by Robert Andrews Millikan. (Yale University Press, New Haven: Oxford University Press, London.)

The Terry Foundation, for which this series of lectures was given in 1927, has high aims. We read: "the object of this Foundation is not the promotion of scientific investigation and discovery, but rather . . . the building of the truths of science and philosophy into the structure of a broadened and purified religion." Also: "The lecturers shall be subject to no philosophical or religious test, and no one who is an earnest seeker after truth shall be excluded because his views seem radical or destructive of existing beliefs."

The first series: *Concerning Evolution*, by J. Arthur Thomson, set a high standard, and these under review seem even better. Of the three lectures, the last two are the most interesting, as giving the links with the occult world even more than with the merely religious. For if Occultism is anything it is a natural science, and truly in line with the most exacting code of ethics and love of truth. To find as great a mind in physics, as Dr. Millikan is known to be, also willing to try and establish a bridge between those facts and the facts of religion, if any, is most encouraging. It puts the atheist in his proper place.

The learned author does not mince matters. We read, "There are two sorts of dogmatists in the field of religion. One calls himself a fundamentalist; the other calls himself an atheist . . . Each asserts a definite knowledge of the ultimate which he does not possess . . . Each is, I think, irrational and unscientific." This clear view of the whole field of human consciousness and investigation marks the whole book. It is this attitude that makes us join with the author in saying that "the supreme question for all mankind is how it can best stimulate and accelerate the application of the scientific method to all departments of human life." But we fear that Dr. Millikan is of the small minority that is always in possession of the great, full, view. It is in the majority that the danger lies, for either fundamentalist or atheist would gladly sweep away the scientist of Dr. Millikan's stamp, together with the occultist.

Dr. Millikan sees this world of physics changed, from a dead thing to "a changing, evolving, dynamic, living organism." His definition of true education should be written down in every teacher's notebook; it is "in a word, to enable one to estimate correctly his own place and that of his contemporaries in the ever-expanding ocean of knowledge."

The third lecture deals with the *Evolution of Religion*, and is an excellent epitome of the bases of ethics, etc. He finds religion itself a proof of evolution. He says: "The God of science is the Spirit of rational order, and of orderly development. Atheism as I understand it is the denial of the existence of this spirit."

One could gladly go on quoting. Thanks to the author for taking us all into his confidence, the book is very refreshing.

A. F. K.

The Call: a Drama in two acts, by Louis C. Henderson. (The C. W. Daniel Company, London. Price 3s. 6d.)

This slender play holds more of promise than of achievement. Mr. Henderson himself defines his limitations in a note: "The study of the problems of Life after Death is still in its infancy, but it is destined, I am sure, in the near future, to be transformed to something more definite." Fragmentary and indefinite necessarily at this stage of knowledge must be the glimpses of life on the astral plane, about which he weaves his slight plot.

Marioca is one of those who have heard the call of "Immortality," as Mr. Henderson designates the life beyond the physical. No longer deeply interested in earthly affairs, this dreamy figure oftener and oftener finds her way at night into the "astral zone," and brings back memories through dreams of Æolus, the spirit of the Night, her guide and lover there, and of the subtle sights and sounds to which he opens her eyes and ears. He sends her "the call" to follow him to release from "sleep" and into the "light of the night and the sounds of the silence". Answering at first timorously, turning back at the sound of the voices of her father and lover of the physical plane, she finally leaves her body altogether at a sign from Death, to follow where her dreams take her.

Her diminishing vacillation between the call of the earthly and of the other-worldly anticipate very probable experience and carry conviction. Her certainty as to the fact of the astral realities,

her vagueness as to what and where they are; her fears of the unknown and her growing confidence in her unfamiliar surroundings; her whole response to her astral guide and her partial response to her earthly lover; her mind's longing for other spheres and her body's gravitation to the earth life: this conflict is very simply but very normally presented. We believe in Marioca's experience. We may even accept as probable the fragmentary sights and sounds of the other plane—the group of agonizing souls of suicides longing for release from their living death, the night spirits dancing and singing their joy. But to put these glimpses into dramatic form calls for more economy of material, more effort to tie them into a unified whole than Mr. Henderson has employed. The drifting, unrelated fragments add perhaps to the nebulous atmosphere of the play, but confuse the issue. One is led to expect a theme concerning suicides after death, for instance, to no purpose.

Similarly, the theme that "sorrow is the price of immortality" is planted, so to speak, but bears no fruit, unless it was for that purpose that the epilogue was added. This addenda shifts the interest from Marioca to her earthly lover and his life subsequent to her death—an event which has opened his eyes to the fact that he loves another. The death of his new love and his thirty years of waiting to join her have revealed to him the reality of immortality. This is probably the exemplification of the "sorrow as the price" theme—but it is another play.

However, Mr. Henderson has set down in dramatic form a few impressions of fuller than physical living. In doing so, he is a pioneer and as such his endeavour is significant. The expansion of consciousness with which he endows the heroine, the inclusion of another plane of existence in the settings, and of non-physical and non-human characters among the "living" figures, the use of poetry, song, music, dancing and symbolic colour: all these are elements of non-realistic, but nevertheless real, drama, towards which it is encouraging to find a dramatist turning his attention.

W. C. H.

Voices from Within, by Rai Sahib Gobin Lal Bonnerjee. (Jitendriya Bonnerjee, Calcutta. Price Re 1-4.)

A little volume of convenient size to fit the pocket, and strongly bound, containing fresh drops of wisdom plainly distilled out of actual living through a well rounded mind and a lucid soul. Some are bits of worldly wisdom said with pleasing skill. Others show deep spiritual insight. In many instances the English is unusually felicitous. Surely this is good worldly wisdom: "Never try to please anybody; your efforts will displease him. Simply love him, and please yourself". Deeper is the meaning of these: "The present moment is the adjustment of the eternal past and the eternal future"; and, "The highest perfection of love is to love all living beings, and to find your Love in every one of them".

E. S. C. H.

The Cancer Mystery Solved, by Dr. A. S. McNeil. (The C. W. Daniel Company, London. Price 3s. 6d.)

In this book the author contends that the rôle of the nervous system in cancer production has been overlooked and that the method of experimental research on animals has proved a failure. He claims to throw fresh light on this scourge of civilization.

After summing up the present state of knowledge, he takes up the study of cancer as a variety of tumour. He then depicts the predisposing conditions of cancer growth. This and a later chapter on the injunction of vaccines and serums are in our opinion, the best chapter in the book—though they may somewhat offend orthodox medical opinion.

The author summing up, writes: "We see that an important precedent for the appearance of cancer is general poisoning or sensitisation of the body-tissues, which is exactly what we have been creating since 1854, when vaccination was made compulsory by law."

He suggests the possibility of the diminution in the death rate due to smallpox to causes other than the usual.

The whole book is very suggestive and original and will repay perusal. Probably it will benefit the laymen and unprejudiced medical men more than the dogmatic medical expert.

M.

Sunlight (Vihamina) Food, Fruit, Dishes and Raw Vegetables, by M. Bircher-Benner, and Max E. Bircher. (The C. W. Daniel Co., London. Price 1s. 2d.)

In this booklet the advantage of uncooked food is pointed out; the way how to prepare it is described and tables of diet are added; the fruit and vegetables mentioned are obtainable in the West.

Healthy Childhood, by Jessie R. Thomson. (The C. W. Daniel Company, London. Price 3s. 6d.)

This small book is full of useful suggestions to the mother, prospective mother and to all those who may have to do with the bringing up of small children. Vegetarians will find it a helpful book to recommend to the mother with a family who though willing to try a vegetarian diet for the children, does not know what to give as a substitute of meat. Food tables are given for the infant up to adolescence.

L.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, for Dues from 11th March to 10th April, 1928, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mrs. Caroline, M. Crockett, Honolulu, Entrance fee and part payment of dues, per 1928, £1 ...	13	1	10
T.S. in France, balance of dues, per 1927, £14-15-9 ...	195	13	0
H.P.B. Lodge, T.S., Toronto, Diploma fee and dues of 2 new members, per 1928 ...	13	0	0
Mr. F. T. Muirhead, Jamaica, per 1928, £1-0-5 ...	13	9	0
Chinese Lodge, T.S., Hongkong, 49 members, per 1928 ...	64	11	0

DONATIONS FOR "ADYAR DAY"

T.S. in Ceylon, £2-4-10 ...	29	8	9
Southampton Lodge, T.S., £1 ...	13	3	10
Singapore Lodge, T.S. ...	24	0	0
Berlin Lodge, T.S., £3 ...	39	12	0
Manchester City Lodge, T.S., £1-4-2 ...	15	15	0
T.S. in Norway, £4 ...	52	15	5
Eastern District Lodges and Forfar Lodge, Scotland, £4 ...	52	14	5
Copenhagen Lodge, T.S., £25 ...	330	14	6
T.S. in Ireland, £7-17 ...	103	0	0
Under Rs. 5 ...	5	6	0
	967	12	9

Adyar
10th April, 1928

A. SCHWARZ,
Hon. Treasurer, T.S.

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SUPPLEMENT TO THE THEOSOPHIST

MAY

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1928, are acknowledged with thanks:

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Location	Name of Lodge	Date of Issue of Charter
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*Athens, Greece	Maitreya "	3-2-1928
Ojai, Calif., U.S.A.	Oaks "	8-2-1928
Erie, Penn., U.S.A.	Erie "	8-2-1928
Los Angeles, Calif., U.S.A.	Brentwood Lodge	8-2-1928
Tujunga, Calif., U.S.A.	Peyton "	13-2-1928
Peterborough, England	Peterborough Lodge	3-3-1928

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Stoke-on-Trent, England	Stoke-on-Trent Lodge	Jan., 1928
Hemswell, England	Hemswell and Harpswell Lodge	10-2-1928

Adyar

10th April, 1928

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1928

SUPPLEMENT TO THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are :

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

1928

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